THE

Conformists Sayings:

OR, THE

Opinion and Arguments

OF

Kings, Bishops,

And several Divines lately Assembled in

Convocation,

In Favour of Those who DISSENT from the present

CEREMONIES of

Publick Worship.

By a Minister of the Church of England.

LONDON, Printed for the Author. 1690.

To the Chriſtian

READER.

THE *World is ſo well acquainted with Collections in Learning, Morality and Divinity, Exemplifying Vertue and Vice,* &c. *that there needs no Apology for Works of this ſort, which may have their uſe as well as others; I choſe this way as moſt Authorative and convincing. And as to the Matter and Subject of the Book, it cannot but be highly neceſſary, and ſeaſonable to plead in the behalf of Love and Peace, when the Church is ſo miſerably divided. Worthy men have complained,* That our Diviſions have brought things to ſuch a paſs, that men take it ill to hear of Charity. *And* That a Treatiſe of Peace would be thought like Snow in Summer, or Rain in Harveſt. *And a Third,* That one had as good Till the Air, or plow the Sands, as perſwade ſuch Doctrines. *And a Fourth,* That it hath been the common Fate of Reconcilers to ſuffer from both Parties. *But however we fare, it is our Duty to mind the contentious World of ſo important a part of Chriſt's Diſcipleſhip, which it ſeems to have forgot, and to have unlearnt that Leſſon their Maſter taught them,* to love one another. *We are indeed to contend earneſtly for the Faith, once delivered to the Saints, and yet to ſeek the Truth and Peace.*

Glanv. Cath. Char.

Biſhop *Gauden.*

Biſhop *Tailor.*

Doctor *Fowler.*

Zech. 8. 19. *If we be never ſo certain the thing we contend for is Truth, we muſt* αληθευειν εν αγαπη, follow the Truth in Love.

Pref. to Biſhop *Wilkins* Sermons.

If ever this Church flouriſh, Moderation muſt at laſt be the Temper of her Members, *ſaith the Reverend Dean of* Canterbury. *And*, Though we agree not with our brethren in all their Opinions, yet while we hold the ſame Creed, and walk by the ſame Rule, why ſhould we not hope to meet in the ſame Heaven? *For ſure Heaven is wide enough to hold men of ſeveral judgments, elſe few are gone thither already, and fewer would follow after in theſe times of diviſion. A man may almoſt as ſoon expect that all the Clocks in the City ſhould ſtrike One together, as that Men of ſo many ſeveral Sects, as are to be found in* England, *ſhould agree in any one alone. The Church of* England, *the* Proteſtant Diſſenters, *the* Quakers, *and the* Romaniſts *are no more like to meet together in one place, and joyn in the ſame Religious Worſhip, than* London, Geneva, Rome, *&c. to move out of their ſeveral places, and joyn together into one City. For my part, I do believe that there will be to the end of the World ſome for Epiſcopacy, ſome for Presbitery, ſome for Ana-Baptiſm, and perhaps ſome for Independent Congregations, though againſt the whole current of Antiquity. For beſides that Scripture is not ſo very clear and convincing by neceſſary conſequence, againſt their received Opinions, as it is in matters of Faith, the difference of Educations, and variety of apprehenſions, which men (who here know but in part) have about the ſenſe of the ſame Scriptures doth mightily confirm it:* In every one there is not the ſame knowledge, *ſaith the Apoſtle,* 1 Cor. 8. 7. *What Courſe is then to be taken? Muſt we uſe force and violence, bloud and wounds, fire and faggot, fines and impriſonments, Curſes and Excommunications againſt Diſſenters from our Way and Worſhip? We have not ſo learned Chriſt. I preſume this ſavours of that other manner of Spirit, which Chriſt rebuked in his Diſciples (who would have conſumed*

ſumed the Samaritans *with fire from Heaven) telling them they knew not what ſpirit they were of; for Chriſt came not to deſtroy mens lives but to ſave them. Upon which words, ſaith a Learned Prelate of our Church,* Not to deſtroy, that they which cannot ſave, may yet be ſure not to deſtroy any. *The World hath uſed to practiſe the contrary, if men cannot ſave others (and their ſaving of them is no more than to bring them to be of their Sect and Perſwaſion; and perhaps a putting them farther off from ſalvation than they were before) the next Courſe is to deſtroy, and root out the Generation of them. But it was excellently ſaid by as excellent a Perſon,* "That "they who are moſt given to hate and deſtroy "others, eſpecially thoſe others who differ from "them in Religion, they are not the Church of "God, or at leaſt they are ſo far corrupt in that particular. *For Chriſt ſaith ſave, and deſtroy not; bleſs, and curſe not; and love your enemies, enemies to our Religion as well as others, and that with all the Properties of true Charity, ſet down by* St. Paul, 1 Cor. 13. 4, 5, 6, 7. *For want of this we have ſuffered ſo much from each other, and each ſide felt it ſmart, and found it grievous, when it was their turn to ſuffer; as it hath been too too common with us, whatever Party hath got uppermoſt to carry it with a ſevere hand towards the reſt, following the Advice given to King* Charles *the* Second *in reſpect of the Diſſenters, to cruſh them when he had got them under the Hatches: Whereas common Humanity and Chriſtianity teach us mutual favour, bowels of mercies, kindneſs, meekneſs, long-ſuffering, forbearing one another, and forgiving one another,* &c. Col. 3. 12, 13. *And bleſſed be God who hath endued our Gracious Prince, and the Great Council of the Nation with this Chriſtian Spirit, to ſhew mercy to mens Conſciences. And ſurely if men will be but ſo wiſe as to know and conſider, ſo good as to deſire, and ſo humble as to yield to the things which make for*

Biſhop *Andrews's* Serm. p. 918.

Biſhop of St. *Aſaph's* Serm. *Nov.* 5. 1680. before the Houſe of Lords, *pag.* 8.

Peace,

Peace, they cannot be ignorant, how much the preſent Act for Toleration may contribute to our Peace and Proſperity. I am ſure it hath put a ſtop to three very conſiderable Evils; To thoſe Fines and Impriſonments which have been the ruine of ſome Families, by diſabling the Maſter of the Family from carrying on his Trade, and bringing in Proviſion for the reſt which depended on him. We ſhould have thought it hard meaſure, if it had been our own caſe, to have been confined to a Priſon inſtead of a Shop, and to have the Act of Forty Pounds for each Moneth levied upon us for one or two Moneths, upon the account of our difference from our Brethren; and then quod tibi fieri non vis alteri ne feceris. *Again, It hath put a ſtop to that great abuſe of Excommunication, deſigned by Chriſt againſt men of the greateſt and moſt incorrigible wickedneſs, or the moſt obſtinate Hereſies, and not for any leſſer differences in things of no neceſſity to Salvation: Which hath made this holy means of Reformation deſpiſed, while the former ſort eſcaped notwithſtanding their profaneneſs and debauchery; but the latter, though ſound in the ſame Faith with us, and much unblameable in their lives, have fallen under the heavieſt cenſures of the Church. Further this Toleration hath taken away the ſcurvyneſs of the Church-Wardens Oath, which (in a ſtrict ſenſe of the words, if no latitude could be allowed, or mitigations of it) called for a Preſentment of Diſſenters without any favour, or difference between the weak and the wilful: Which becauſe of the ill conſequence which too often followed, Excommunication, and Impriſonment, many Church-Wardens were more backward and averſe unto. Their Conſciences would not ſuffer them to work ſuch evil and trouble to their Chriſtian Brethren, Fellow Proteſtants, Loving Neighbours for ſome ſmall difference not deſtructive of their Salvation. And if we do not like every thing that is in the Act of Toleration beſt, as if any unordained men be allowed Preachers or Teachers of any Congregation (if I am not miſinformed, ſcarce any ſetled conſtant Preachers even among*

among the Independents, *and* Anabaptiſts, *but what are Ordained by laying on of Hands, Faſting and Prayer,) the guilt will be to themſelves, and their hearers,* &c. *and not to us.* Mr. Maſon *hath proved in his excellent Defence of the Ordination of Miniſters beyond the Seas, that Ordination by* Presbyters *is valid.* See more in Iren. 2d. part, ch. 8. *Biſhop* Jewel, Downam, Alley, Pilkington, Bridges, Bilſon, Andrews, Davenant, Prideaux, Uſher, Dr. Field, Nowel, Saravia, *&c. And in the* Conformiſt Plea *for* Non-Conformiſts, part 2d. p. 36. and 37. and 50. *Thoſe that have the internal call of knowledge and piety are not to be reckoned as Laymen, but next to* Presbyters. *As Abbet* Bucer, *and Biſhop* Jewel, Bilſon, Dr. Benefield, *&c. If we can but bear and forbear with one another in love, notwithſtanding the diverſity of our Judgments, we may live happily, and hope to ſee good days. Men will now be free from the many fears and jealouſies, which made them ſit uneaſie under former Princes, and not to enjoy themſelves ſo comfortably, when they were ſo often in danger upon their difference in Religion. It is not ſo long ſince, that almoſt all Sects were jealous one of another; the Church of* England *of the Church of* Rome, *and her deſigns; and of the Diſſenters, leaſt they for preſent eaſe and Toleration in their Religion ſhould have given away the* Teſt, *the common ſecurity of the Proteſtant Religion: And the Diſſenters ſeemed to be afraid of both, of the ſeverities which they had felt from the Church of* England, *and its penal Laws, and of greater from the Church of* Rome, *if ſhe got uppermoſt, and to have the power in her own hands. And all this becauſe our love was grown cold, and our ſpirits hot with ſuch a zeal got among us, which like wild-fire threatned to conſume us, and our Religion both: But ſure St.* Paul *was not miſtaken when he called love a more excellent way, that love which worketh no ill to its Neighbour. Job 6. 8, 9. And* O that I might have my requeſt! That God would grant *me* the thing that I long for! even that it would pleaſe God to *take away the occaſions of our un-*

Chriſtian

Chriſtian diviſions and animoſities. As he hath begun the work, that ſo it may be continued and ended in him, creating peace out of that Chaos of confuſion into which we have fallen, that Chriſtians as brethren may dwell together in Unity, and Chriſtianity again become lovely to thoſe that are without, who uſed to ſay of the Primitive Chriſtians, vide ut Chriſtiani amant, *ſee how theſe Chriſtians love one another. And though to be of one mind and of one judgment is rather to be wiſhed then hoped for in our days, yet to be of one heart, why ſhould it be thought a thing incredible or impoſſible? I am ſure Chriſts Commandments are not grievous, and his command is plain and peremptory for it.* A new commandment give I unto you, *John* 13. 34. to love one another. *It was put to me at my Ordination in theſe words, or to this effect*; Will you promote Love and Concord among all Chriſtian people, but eſpecially thoſe of your Charge? *My Anſwer was*, I will do ſo by the help of God. *And I truſt I have done ſo herein. And ſince the moſt effectual means for love and peace is as full an Union as we can attain unto, leſſening our differences, and enlarging our Communion as much as may be: And ſince as Mr.* Wake *on* Rom. 15, 5, 6, 7. p. 31. Never certainly was there a time ſince our Diviſions firſt began, in which we had greater reaſon to conſider of an Union; or I hope a fairer opportunity to promiſe our ſelves an accompliſhment of it (*ſaith he*;) Let us all be as careful to improve it, as I am perſwaded we have all of us not only ſeem'd to deſire, but indeed earneſtly long'd for it. And I hope, my Fathers will ſhew themſelves *Patres Patriæ* by their Fatherly care and concern for the Churches good and peace; and will not think it too much for ſo great and good a work as an happy re-Union. (*which, as Mr.* De L' Angle *in his Letter to his Lordſhip the Biſhop of* London, Will rejoyce Men and Angels, and bring down a thouſand bleſſings of Heaven and Earth upon thoſe that ſhall contribute the moſt unto it. *Unreaſon of Sep. p.* 424.)

to

to part with a Ceremony, to alter an expreſſion or two in the Common-Prayers, and to do ſomewhat more for peace, now that there is a time for ſuch a thing. And ſurely there is no ſuch wide breach, and great a difference but that there might be a cloſing, if we did but heartily deſire it, and each ſide would yield ſomewhat for peace ſake. And as our Church hath yielded to accept of a ſubſcription to the thirty ſix Articles, leaving out thoſe in controverſie, ſhe ſhows thereby that ſhe knows how to yield in other things, in caſe it will attain the end, and our diſſenting Brethren in any conſiderable number can be perſwaded to return into the Communion of our Church. God who is the Authour of Peace, and Lover of Concord make us all in love with Peace, that we may be followers of theſe burning and ſhining lights, guiding our feet into the way of peace, 2 *Cor.* 13. 11. That the God of Love and Peace may be with us. *For which I ſhall never ceaſe to intercede at the Throne of Grace, as*

A Friend of Peace,

R. C.

A Copy of Verſes made by the Author of the Collections.

CHerubims and Seraphims the Hoſt of Love,
And Numbers numberleſs of Saints above,
Free from ſtrife, (which wretched Mortals below,
Ever contending, to their ſorrow know;)
Exalt ye Loves praiſe, make it heard on high:
All our life we ſtrive, and laſt ſtruggling dye.
Ah Jeſu's Spouſe! Chriſtian call'd of old,
By *Sectarian* names now manifold;
Wedded to *Peter* and the *Vatican*;
Become *Calviniſt* elſe a *Lutheran:*
One Church of the Eaſt, t'other of the Weſt:
Diviſions have made bad of the beſt.
Our Mother's not of Sons of Peace bereft:
Praiſe to our God for ſeven thouſand left,
Who under Prince of Peace his Banners go,
To fight out fights, and ſtrife the Common Foe:
Brave Worthies! Arm'd with courage from above
To win for Truth, and overcome with love.
WILLIAM the Third high in Glory raiſ'd;
The Worlds wonder: All *Europe* ſtands amaz'd:
Behold Great *Britains* Scepter in his hand:
Peace eſtabliſh'd. Triumphant ſing O Land,
Bleſt with a Prince by Heaven ſure deſign'd
For Great, Good and Juſt: An Heroick Mind!

Love

Love ours, and thine, King of Kings, guard his Throne;
To be de-thron'd by none but thee alone:
Him with peaceful thoughts God of Peace inſpire:
Him, ye ages yet to come be Juſt, admire;
And call our Great Aſſembly wiſe to yield,
Wiſe to ſtand, that Truth and Peace win the Field.
Doom to the bottomleſs that ſpright of ire,
Which *Abimelech* and *Shechem* ſet on fire; Judg. 9. 23.
And made them with infuſed fury mad,
Each other to conſume by vengeance ſad,
When much incens'd their God his Peace withdrew:
Tremble pow'rs: But he hath his coming too,
Not in violent Earthquakes, bluſt'ring Winds:
But ſmall ſtill voice to calm and peaceful minds:
When he to work for peace the World muſt know,
He makes rough places ſmooth, lays mountains low:
Euphrates rapid torrents mighty pride
Muſt as *Shiloa's* waters gently glide:
The Lamb and Wolf muſt dwell like brothers then,
The Calf and Fatling lodge at the Lions Den; Iſa. 11. 6,
The Cow and Savage Bear together feed, 7, 8, 9.
And a little Child thoſe wild creatures lead;
The Aſp not ſting, nor Cockatrice annoy,
Nor thoſe Beaſts hurt which uſed to deſtroy.
When thus men calm their paſſions, ſtill their rage,
We ſhall enjoy another Golden age.
Hopes, love will tame us with its gentle arts,
Cloſe our gaping wounds, melt our frozen hearts.
The contentious World grown wiſe in time
Pleads guilty now, conſcious of her crime,
And ſounds a retreat that her feuds may ceaſe
In a thrice-bleſt *Philadelphian* Peace.
Jehovah's Thunderbolts which fly againſt the proud,
And *Zion* cover'd with a diſmal cloud,

Have made mens neck's (more ſtiff then ſturdy Oak)
Submit to Chriſt, and bear loves eaſie Yoke:
Which Badge on Earth Chriſt true diſciples wear,
And the Crown in Heav'n, high exalted there.
God is love; and they that with him dwell
Embrac'd by Love in unity excell:
And with ſweet delights at the Fountain ſtill
They drink his Love, and ever have their fill.

Con-

Conformiſts Acknowledge that there are Good and Worthy Men among the Diſſenters from the Church of England.

Biſhop Jewel in Anſwer to Mr. Harding; The thing is indifferent and may be yielded to, ſaith the one Sect; The other that they be the Popes rags, and may not be worn: *Saith Jewel*, the Godly Learned men, at whoſe perſons you ſo rudely ſcoffe, that refuſe to go in your Apparel, or otherwiſe to ſhew themſelves like you, have age ſufficient, and can anſwer for themſelves: Notwithſtanding, thus much I may ſay in their behalf, neither do they commend any manner of Apparel, as holy, nor condemn any manner of Apparel, as unholy. That is your proper and peculiar Error, Mr. *Harding* to make ſo deep account of outward ſhews. They may juſtly ſay the ſame Apparel on your parts hath been fouly abuſed, &c. *Defence of the Apology, part.* 3. *chap.* 5. *Diviſ.* 1. *p.* 325.

Βασιλ Δωρον, *Or King* James the firſt *Inſtructions to his Son*; I do equally Love and Honour the Learned and Grave Men of either of theſe opinions, (*i. e.* for or againſt Ceremonials) which for mine own part I ever held indifferent. Again I exhort my Son to be beneficial to the good men of the Miniſtry, praiſing God, that there is a ſufficient number of good men of them in this Kingdom, (*i. e.* of *Scotland*;) and yet are they all known to be againſt the form of the *Engliſh* Church.

The Speech of the Biſhop of St. Davids, (*Dr.* Rudde) *in the Convocation, May* 23. 1604; I put a great difference between them that are Schiſmatical, or open diſturbers of the ſtate Eccleſiaſtical eſtabliſhed, and them that are ſcrupulous only of ſome Ceremonies, and other circumſtances, being otherwiſe Learned, Studious, Grave and Honeſt Men, and whoſe labours have been both painful in the Church,

Church, and profitable to their ſeveral Congregations: Concerning thoſe Preachers laſt mentioned, I ſuppoſe, that if upon urging them to the uſe of Ceremonies and Attire preſcribed, they ſhould ſtand out ſtifly, and chooſe rather to forgo their Livings and exerciſe of their Miniſtry; and tho I do not juſtifie their doings therein, yet ſurely there ſervice would be miſſed at ſuch a time, as need ſhall require them and us to give the right hand of Fellowſhip one to another, and to go Arm in Arm againſt the common Adverſary, that ſo there might be, *Vis unita fortior*, &c. Alſo remember that when the *Benjamites* (though for their deſert in maintaining of a bad cauſe) were all deſtroyed ſaving ſix hundred, and the Men of *Iſrael* ſware in their fury that none of them would give his daughter to the *Benjamites* to Wife: yet when their hot blood was over they lamented, and ſaid there is one Tribe cut off from *Iſrael* this day, and they uſed all their wits to the utmoſt of their Policy to reſtore that Tribe again: In like ſort, if theſe our Brethren aforeſaid ſhould be deprived of their places for the matters premiſed, I think we ſhould find cauſe to bend our wits to the uttermoſt extent of our skill to provide ſome Cure of Souls for them, where they may exerciſe their Talents; verily I know not where to find ſo many able Preachers within this Realm (unprovided for) to ſucceed them.

Hookers Eccleſ. Pol. Pref. Otherwiſe (*i. e.* ſet aſide their Errours and Miſconceits, ſpeaking of the Diſſenters) right well affected, and moſt Religiouſly enclined minds. Again, heartily beſeeching you by the meekneſs of Jeſus Chriſt, whom I truſt, ye love, that as ye tender the peace and quietneſs of the Church; If your own Souls, hearts and conſciences be, as I doubt not but they are, things moſt dear and pretious unto you, be not blemiſhed with partialities.

Biſhop Halls *Apology againſt the Browniſt*, *p.* 137, *and* 138. *Sect.* 56. *Edit.* 1610: Thoſe men which you ſay complain ſo much of their miſerable condition under the Prelats impoſitions, have notwithſtanding with the ſame Pens and Tongues not only juſtified our Church, but extolled it. You have found no ſharper Adverſaries in this very accuſation, for which you maliciouſly cite them. How freely; how fully, have they evinced the Truth! Yea the happineſs of the Church of *England* againſt your falſe Challenges: and your forehead dares challenge them for Authors! So hath their Moderation oppoſed ſome appendancies, that they have both acknow-

knowledged, and defended the ſubſtance with equal vehemence to your oppoſition; neither do they ſuffer (as you traduce them) for ſeeking another Church Government.—Would God you could follow thoſe men in Moderate and Charitable carriage, as you have outrun them in complaints!

Doctor Crakanthorp *In his Defenſio Eccleſiæ Anglicanæ ch.* 33. *Sect.* 15. *Puritanum, qui Hæreticus ſit, tu, opinor, in* Anglia *neminem unquam comſpexiſti.*—— You never ſaw in *England*, I believe, any Puritan Heretical in his Judgment.—— *Certe eorum ferè nullus, cui quiſquam inter vos pietate, & vitæ Sanctimoniâ, doctrinâ etiam (ne tu quidem, qui Magiſter es in tuo Iſraele) pancis eorum conferendus es.* Certainly, ſcarce any one of them, with whom any men of yours can be compared in Holineſs of Life, in Learning alſo (not you indeed who are a Maſter in your *Iſrael*) worthy to be named in compariſon with them.

Doctor Edward Bulkley *in his Apology for the Religion Eſtabliſhed, being an Anſwer to* Wrights *Articles, Edit.* 1608. *Art.* 5. *p.* 105, 106. There is neither Proteſtant, nor ſuch as it pleaſeth you to call *Puritans*, ſo far forth as I know and believe, but as they deny the Popes wicked Supremacy, which he hath uſurped over the Church of God, and Soveraign Princes, ſo they do unfeignedly confeſs and acknowledge the Kings Power and Authority in his Kingdoms and Dominions, and in all Cauſes, and over all perſons, both Eccleſiaſtical and Temporal, or Political: They all ſay with St *Paul*, that every Soul ought to be ſubject to the higher Powers, whether they be (as St. *Chryſoſtom* ſaith) Apoſtle or Evangeliſt, or Prophet, whatſoever he be,) for this ſubjection doth not overthrow Godlineſs: They all confeſs, that it belongeth to his Royal dignity, to ſee and procure not only Juſtice to be executed, and peace maintained, but alſo that God be truly and ſincerely ſerved, according to his will revealed in his Word, *&c.*

Biſhop Andrews *Reſponſ. ad* Bellarmini *Apologiam, Edit.* 1610. *p.* 29. *Bellarm. In* Britanniâ *magna multitudo Puritanorum, qui Primatum non ad Regem, ſed ad Senatum Miniſtrorum pertinere: Reſp. Putida hæc calumnia eſt, Presbyterio forte lis eſt cum Epiſcopis, cum Rege nulla eſt; Utrobique regi defertur ultro, utrinque quod* Cæſaris *eſt* Cæſari *redditur.*

Doctor Caves *Goſpel Preached*, &c. *p.* 98. Many of the *Presbyterian* perſwaſion are not only ſound and Orthodox in the main Articles of the Reformed Religion, but Learned and able Defenders of

of it, zealous Proteſtors againſt all the Horrid wickedneſs of this Day, (*Jan.* 30.) and active Inſtruments in bringing home our Baniſhed King.

Doctor Burgeſs *Pref. to Vindicat. of our Ceremonies.* Some peaceable, and very worthy Miniſters were caſt out after the Conference at *Hampton Court*: Whereupon it was intended to bring them in by a kind of neceſſity, or to looſen from them others, *&c.*

Poſtſcript. To Serious and Compaſſionate Enquiry. The modeſty, and excellent temper of ſeveral ancient Non-Conformiſt of this Nation is a fair Copy for thoſe to Write after, that cannot yet be perſwaded to come compleatly over to the Church; and I will intreat all ſober Non-Conformiſt to remember after the conference at *Hampton Court*, when the Non-conformiſts could not obtain their deſire, they were not Tranſported with heat and paſſion; but ingenuouſly promiſed the Biſhops that they would nevertheleſs Reverence them as ſpiritual Fathers, and joyn with them againſt the common Enemy.

Hookers *Diſcourſe of Juſtification*, p. 41; I doubt not, but God was merciful to ſave thouſands of our Fathers living in Popiſh Superſtition, inaſmuch as they ſinned ignorantly. *Item* p. 87. That Churches Deceit hath prevailed over none unto death, but only ſuch as took *a pleaſure in unrighteouſneſs.* They in all ages, whoſe hearts have delighted in the principal Truth, and whoſe Souls have thirſted after Righteouſneſs, if they received the mark of Errour, the mercy of God, even erring and dangerouſly erring, might ſave them.

True ſtate of the Primitive Church Epiſtle to the Reader. I verily believe, there are thouſands of Papiſts, *Lutherans* and *Calviniſts*, both Learned and Religious, who would lay down their Lives for the Truth they profeſs.

King Charles the firſt *upon the Covenant Sect.* 4. Touching the Diſcipline and Government of the Church, &c. Things which are of no clear and moral neceſſity, but very diſputable, and controverted among Learned and Godly men, *Sect.* 7. Yet as things now ſtand, good men ſhall leaſt offend God or me, by keeping their Covenant in honeſt and lawful ways, ſince I have the charity to think that the cheif end of the Covenant in ſuch mens intentions, was to preſerve Religion in purity and the Kingdoms in peace.

Idem

Idem, to the Prince of *Wales*, Be confident as I am, that the moſt of all ſides who have done amiſs, have done ſo not out of Malice, but miſ-information or miſ-apprehenſion. I alledge this not to excuſe or juſtifie thoſe perſons, much leſs their Solemn League or Covenant, but to ſhow his charitable Sentiment of them, allowing good men to have been in the number, lead away with that Error of the times.

King Charles *the Seconds Declaration concerning Eccleſiaſtical Affairs*, 1660. *pag.* 5. When we were in *Holland*, we were attended by many grave and Learned Miniſters from home, who were looked upon as the moſt able and principal Aſſertors of the *Presbyterian* Opinions, with whom we had as much Conference, as the multitude of Affairs which were then upon us, would permit, and to our great Satisfaction and Comfort, found them perſons full of affection to us, of Zeal for the peace of the Church and State, and neither Enemies (as they have been given out to be) to Epiſcopacy and Liturgy, but modeſtly to deſire ſuch alterations in either, as without ſhaking the Foundations, might beſt allay the preſent diſtempers, which the indiſpoſition of the Times, and Tenderneſs of ſome Mens Conſciences had contracted. *Pag.* 17. *Item*, Becauſe ſome men, otherwiſe Pious, and Learned, ſay, they cannot conform unto the Subſcription required by the Cannon, nor take the Oath of Canonical Obedience, *&c.*

Appendix to the third part of the Friendly Debate, *pag.* 143. Tells us that Doctor *Jackſon* always reverenced their Excellent Parts, and good Labours, though he diſliked the deformity of their Zeal, *&c.*

Biſhop Saunderſon *on Rom.* 14. 3. *Sect.* 29. I make no doubt, neither dare I be ſo uncharitable, as not to think, but that many of them (*i. e.* Non-conformiſts) have honeſt, and upright, and ſincere hearts to God-ward, and are unfeignedly Zealous for Gods Truth, and for Religion. They that are ſuch, no doubt feel the Comfort of it in their own Souls, and we ſee the Fruits of it in their Converſations, and rejoyce at it.

Judge Hales *Diſcourſe of Religion*, *pag.* 21. Some perſons truly Conſcientious, obſerving the many corruptions that the *Romiſh* Church hath brought into the Worſhip of God, are very ſuſpicious of any thing that may look, as they think, that way; though they are otherwiſe Men, of ſound and Orthodox Principles, and of a truly Righteous and Sober Life. *Item*, *p.* 13. Scrupulous of

the Ceremonies, otherwiſe ſound in the principles of Faith, Pious and Strict in their Lives, Juſt and Honeſt to all men, and Sober, Temperate and Blameleſs.

Mr. Smithies *Spirit of Meekneſs, pag.* 71. It may be, they are good Men, and were converted by that Miniſter, or ſome other of the ſame perſwaſion, from the ways of Wickedneſs, to the practice of Religion: 'Tis well quoted by a late Learned Writer for the Church, in the diviſion of hearts that is in the World, it's certain ſome good may Diſſent. *Biſhop* Tailor *Duct. Dub. P.* 3. *ch.* 4. *Rule* 23. *Sect.* 8. *Item Collect. of Diſcourſe, Epiſt. Dedic. before Liberty of Propheſie.* Its an hard Caſe, that we ſhould think all Papiſts and Anabaptiſts and Sacramentaries bad men; certainly among all theſe Sects there are very many Wiſe Men, and Good Men, as well as Erring.

Mr. D' l'Angles *Letter to the Biſhop of London.* It is certain, that among the multitude that follow them (*i. e.* the Separatiſts) there is a very great Number of good Men, whoſe Faith is pure, and whoſe Piety is ſincere; and ſeems to me, that the good and charitable Biſhops ought to ſay of them, though in ſomething a different ſence, as *Optatus Milevitanus* ſaid of the *Donatiſts* in his time; *Si Collegium Epiſcopale nobiſcum habere nolunt, tamen fratres ſunt.*

Doctor Stillingfleet *Miſchief of Separation. p.* 9. I cannot perſwade my ſelf, that ſo many ſcrupulous, and conſcientious men, as are at this day among us, would live ſo many years in a known ſin, (*i. e* in a ſtate of Separation from the Communion of a Church which in Conſcience they thought themſelves obliged to communicate with.)

Conformiſts Plea for the Nonconformiſts, Part 4. *pag.* 17. Some have their Indiſcretions, and their Miſtakes, and their Heats, and their Blemiſhes; and what Party have not? But if the Grace of God hath appeared to any men, and if any are taught to deny Ungodlineſs, and Worldly Luſts, and to live Soberly, Righteouſly, and Godlily in this preſent World, as I am ſure there are, there are ſuch among them.

Pag. 20. What an Example was the moſt faithful and ſucceſsful Mr. *Baxter*, whoſe practice was copied after his *Gildas Salvianus*, and the Miniſters of that Aſſociation? How diligent was Mr. *Stubbs*, Mr. *Allen*, Mr. *Wadſworth*, and others?

Idem

Idem pag. 27. The chief of the Congregational, are Men of great Worth, Learning, Sobriety, and Holineſs.

The *Anabaptiſt* ſuch as are ſimply ſcrupulous in the point of Baptiſm, are reputed peaceable and holy men by them that write againſt them; as Mr. *Baxter*, Mr. *Obad. Wills*, and Mr. *Joſeph Whiſton.*

Laſtly, The *Quaker* muſt have the right of Humanity; they who ſcrupled ſwearing did call God to witneſs, and did proteſt and promiſe Loyalty and Obedience: They offered the ſecurity of their words and bodies to the Law when found Tranſgreſſors againſt the Peace: There are many things commendable in them.

Idem p. 101. As far as my Acquaintance doth extend to the *Nonconformiſts*, I muſt do them this Juſtice, that they are of a Loving, Healing, and Uniting Spirit. I have heard them ſpeak very well of good Conformiſts, and as free to acknowledge the Grace of God in them as in thoſe of their own perſwaſion.

Principles and Practice, &c. p. 28. The matters in Controverſie (*i. e.* of Conformity) between men of confeſſedly great worth and goodneſs, I declare for my part, and care not who knows it, that I love with my heart a ſober and peaceable minded Nonconformiſt, as much Conformiſt as I am my ſelf, and I think him never the worſe man, that is ſo; ſuppoſing I perceive him Conſcientious in other Matters, and particularly that he is not of a Cenſorious, Seditious and Tumultuous Spirit, but yet ſuch I would not hate neither, but pity, and pray for them.

Car's peaceable Moderator, Pref. Some of the diſ-affected to the Book of Common Prayers, I take to be good Chriſtians, Honeſt, Moderate, and well meaning people, *&c. Item in another place.* I make no Queſtion, but ſome are right honeſt Men, and truly pretend Conſcience, that they cannot ſubmit to ſuch Orders, and to ſuch and ſuch Rites.

Teſtimony of above an 100 *Non conformiſts for the Lawfulneſs of Lay-Communion, ſpeaking of the Nonconformiſts*, thoſe *good men*, who met after the Plague (having preached to the People in the time of the Plague.)

Mr. Dodwell's *Letters of Holy Orders.* Our Conſcientious diſſenting brethren, *&c. pag.* 22. Their Errors themſelves are innocent to ſuch as are more intent on the improvement of Chriſtianity it ſelf, then any ſubdividing Denomination.

Step to the Courſe of Separation, pag. 37. I will not deny, but that ſome, yea many of the Miniſters that are now laid aſide, while they had their Miniſterial ſtanding in the Pariſh Churches, and Catholick Communion, were profitable.

Memorial from the Engliſh *Proteſtants to his preſent Majeſty, when Prince of* Orange, *pag.* 28. Four of our ſucceeding Parliaments perceived the abuſe of theſe Penal Laws, and the miſchief thereby to conſcious Chriſtians, and declared there intention of relieving them.

Doctor Burnet *Biſhop of* Salisbury *on Matth.* 12. 25. Of the Diſſenters, who though in Errors, yet may be good men in the main, for ought we know.

Doctor Barrow's *Sermons againſt Evil Speaking.* He that loveth and Reverenceth God, will acknowledge and approve his Goodneſs in beſtowing gifts and graces to his Brethren; he will be afraid to diſavow, or diſgrace them, that he may not rob God himſelf of the glory due to his Favour and Mercy. *Item pag.* 20. God is jealous of his Glory, and therefore cannot endure it to be abuſed by ſlurring his good gifts and graces.

Glanv. Cathol. Char. pag. 55. That our Brethren may be good men, though they underſtand not many things, in which we judge aright. *Item. pag.* 22. Let us then be ſo ingenuous as to own the vertue and goodneſs that is in all Parties and Opinions. Let us commend and love it. And *Page* 56. We ſhould converſe indifferently with all perſwaſions, without wrangling or diſcord; and exerciſe our Charity and good will towards the good men of any ſort. This will be a means to ſweeten our Spirits, and to remove the Animoſities we are apt to conceive againſt the perſons of Diſſenters; and it will engage them on the other hand to a greater kindneſs for us, and ſo leſſen our diſtance and diſagreements.

Doctor Ham. *Catech. on Bleſſed Peace-makers.* There muſt be no affixing Holineſs to Opinions, or thinking them the beſt men, that are moſt of our perſwaſion.

Salva-

Salvation for ſuch as are Faithful in the Common Duties of Chriſtianity.

Biſhop Andrew's *Sermons, Ed.* 3. Such a way ſhall there always be (do all the Controverſie Writers what they can) a fair way agreed upon on all ſides, queſtioned by none, in which whoſo orders his ſteps aright, may ſee the Salvation of our God. *Page* 105.

Biſhop Saunderſon *in Serm.* 9. *Ad aulam, Sect.* 21. It may be a greater comfort to every well meaning Soul, that the ſimple belief of thoſe certain Truths, wherein all parties are in a manner agreed, may be, and ordinarily is ſufficient for the Salvation of all thoſe, who are ſincerely careful according to that meaſure of Light and means which God hath vouchſafed them, to actuate their Faith with Piety, Charity, and good Works.

Biſhop Tailors *Collection of Diſcourſe Polem. and Moral. p.* 403. He takes it for granted that one Heaven ſhall hold men of ſeveral Opinions, and the Unity of the Faith is not deſtroyed by that which men call different Religions.

Item, p. 595. Speaking of the *Papiſts*, they keep the Foundation, they build upon God in Jeſus Chriſt, they profeſs the Apoſtles Creed, they retain Faith and Repentance, as the ſupporters of all their hope of Heaven, and believe many more Truths than can be proved to be of ſimple and original neceſſity to Salvation; and therefore all the wiſeſt perſonages of the adverſe party allow to them poſſibility of Salvation, whilſt their Errors are not Faults of their Wills, but weakneſſes and deceptions of their Underſtandings.

Item. p. 713. Now thus much alſo your men allow to us; thoſe who Live well, and Die in a true, though but general Repentance of their Sins and Errors, even amongſt us, your beſt and wiſeſt men

men pronounce to be in a ſaveable Condition, (ſpoken of the *Papiſts* Charity to us.)

Biſhop of Salisbury's *Remarks on the Methods for Converting Proteſtants*, p. 104. A Church may be a true Church (which is a Society of Men, among whom are the certain means of Salvation) and yet be corrupted with many Errors; and thus as long as the Church of *Rome* acknowledges the Expiation and Satisfaction made by the Death of Chriſt, and applies it to all that truly believe, and amend their Lives, ſo long ſhe is a true Church; ſo that thoſe in that Communion who adhere truly to that which is the great Fundamental of the Chriſtian Religion, may be ſaved.

Mr. Chillingſworth's *Religion of Proteſtants a ſafe way to Salvation, In his Anſwer to the Preface of Charity maintained, pag.* 14. How of diſ-agreeing Proteſtants both parties may hope for Salvation: If they uſe their beſt endeavours to believe the Scripture in the true Senſe, and to live according to it, (as I hope many of all ſides do) it is impoſſible but they ſhould believe aright, and if they perform the condition of ſincere Obedience, why ſhould they not expect that God will perform his promiſe, and give them Salvation?

Mr. Hooker's *Diſcourſe of Juſtification, pag.* 56. As many as hold the Foundation, and as it were with a ſlender Thread, although they frame many baſe and unſuitable things upon it, things that cannot abide the Trial of the Fire, yet they ſhall paſs the Fiery Trial and be ſaved.

Collection of Sermons of Mr. Samuel Ward *of* Ipſwich, *pag.* 18. With God, I dare be bold to ſay, there is neither *Calviniſt* nor *Lutheran*, *Proteſtant* nor *Puritan*, *Conformitan* or *Inconformitan*; but Faith and Love in Chriſt is all in all.

Biſhop Reynold's *Brotherly Agreement, pag.* 15. Where one and the ſame ſtraight Road is kept, a ſmall difference of Paths doth not hinder Travellers from coming to the ſame Inn at Night. [Spoken with reference to the different Sects of Chriſtians who may yet in their ſeveral ways meet at the ſame Heaven.]

Glanvel's *Catholick Charity, pag.* 35, 36. Its very true indeed that the way to Heaven is but one; and to walk in that, is the one thing neceſſary: but then that is not this or that particular Path, but the way of an Holy Life, which may be practiſed under very different Forms of Apprehenſion and Belief: The paths may be many in this Royal Road; he that goes in the plaineſt and neareſt is in the beſt condition for pleaſure and ſafety, but another that goes

goes about, or in a Rugged or uneven path, may come to the ſame Journeys end, though with more difficulty and danger.

Judge Hales *Diſcourſe of Religion, pag.* 33. He that fears the Lord of Heaven and Earth, walks humbly before him, thankfully lays hold on the Meſſage of Redemption by Chriſt Jeſus, ſtrives to expreſs his Thankfulneſs by the ſincerity of his Obedience; if he falls in any meaſure, is reſtleſs till he hath made his peace by true Repentance, *&c.* Such a man, whether he be an *Epiſcopal* or *Presbyterian*, or *Independant*, or *Anabaptiſt*, he hath the Life of Religion in him, and that Life acts in him, and will conform his Soul to the Image of his Saviour, and walk along with him to Eternity. The *Quakers*, take away their affected ſingularities, the men are as other men. Some indeed very ſober, honeſt, juſt and plain-hearted-men, and ſound in moſt, if not all the important Doctrines and Practices of Chriſtianity, *pag.* 17.

Biſhop Wilkins *Sermons, pag.* 63. If a man be truly Conſcientious and ſincere in thoſe moſt ſubſtantial Duties of *Righteouſneſs*, and *Peace*, and *Joy in the Holy Ghoſt*, it is not his miſtake or failing in any other leſſer things that ſhall make him uncapable of the Kingdom of God. Again in the ſame Sermon, we are not to think the worſe of others for their differences, ſo as to deſpiſe them, or cenſure ſuch perſons as to their Eſtates and Conditions, as if they were not ſincerely Religious, nor in favour with God; for though they ſhould be Erroneous and miſtaken in their judgment in ſuch things, yet if their Converſations be more juſt and righteous than ours, if more humble and peaceable, they are thereupon to be accounted better than we are, both more acceptable of God, and approved of men.

Doctor Sherlock *in Religious Aſſemblies, pag.* 96. Others are ſcandalized at the great variety of Religions, but if wiſe, ſeeing there is ſo much diſpute, which is the true Religion, they would uſe the greater diligence and honeſty to find it out; and hope, that God would pardon thoſe miſtakes which are meerly the Errors of their Underſtandings, when they offer unto him a pious and devout Soul; that an honeſt man who is not byaſſed by Intereſt, and does not chuſe a falſe Religion upon a Deſign, will be accepted for his Sincerity and Devotion.

Dr. Patrick's *Parable of the Pilgrim, deſcribing the Safe guide to the Heavenly Jeruſalem, pag.* 14. He hath Faith enough to ſave himſelf,

ſelf, and Charity enough to believe, that others may be ſaved, that are not in all points juſt of his belief.

Doctor Fowler's *Principles and Practices, pag.* 108. Be ſo charitable, as to believe well of *Diſſenters* from us, who lead good lives, are of a modeſt and peaceable deportment, and hold no Opinions, that directly oppoſe the deſign of the Chriſtian Religion.

Mr. Dodwell *in his Letters about Holy Orders.* When you have reduced them to this, to practice ſuch Duties, as are by all Parties owned eſſentially Obligatory under the State of Chriſtianity (as God be praiſed) principles ſufficient for moſt of theſe are admitted by all conſiderable parties, that violate the peace of *Chriſtendom*) and brought them to a carefulneſs of their ways, and a tenderneſs of Conſcience, and Inquiſitiveneſs after their Duty univerſally, if you could not perſwade them to aſſent to what you ſay, *&c.* you muſt be as Charitable in your judgment, as you believe, God will prove favourable in his Final Sentence. *Pag.* 19. and 22.

Love and Truth in two Modeſt and Peaceable Letters from a quiet Conformable Citizen of London. pag. 39. Almighty God hath appointed me to live in an Age, in which contention increaſes, and Charity decays: And its certain, that variety of Opinions and Controverſies in Religion declare difficulty to know them truly; but my Comfort is, that there is ſo much Religion without Controverſie, as by the true Practice of what is ſo, my Soul may be ſaved.

The Conformiſts Declare that the ſeveral Sects of Proteſtants are agreed in the Main.

Biſhop Jewels *Defence of the Apology, pag.* 740. We ſay, that we agree among our ſelves touching the whole judgment and chief ſubſtance of Chriſtian Religion, and with one Mouth, and with one Spirit do worſhip God and the Father of our Lord Jeſus Chriſt.

Βασιλικὸν Δῶρον, Or, *King* James *the First his Inſtructions to his Son.* We all (God be praiſed) do agree in the grounds of Religion.

Biſhop Andrews *Sermons Edit.* 3. *pag.* 18,19. *And without controverſie great is the miſtery of Godlineſs*, &c. We ſee in our days, how men languiſh about ſome points, which they would have thought to be great, and great Controverſies there be, and great Books of Controverſies about them; yet Bleſſed be God, that hath left us ſome Miſteries clear and without controverſie; this here a Miſtery, a great one (Religion hath no greater) yet manifeſt, and *in Confeſſo* with all Chriſtians. A way of peace then there ſhall be in the midſt of a World of Controverſies, in which way of peace even all parts ſhall agree.

Biſhop William Barlow *in his Defence of the Articles of the Proteſtant Religion againſt* Wright's *Articles.* Objecting the irreconcileable Jars between the *Proteſtants* of the Church of *England*, and the *Puritans* in the Eſſential points of Faith, *Anſwereth*, *pag.* 20. or 21. The Jars between us, though unkind, yet not in this kind, only for Ceremonies External, no points Subſtantial.

Doctor Crakanthorp *in his Defenſio Eccl. Anglicanæ*, *chap.* 33. *Sect.* 15. Puritanum, qui Hereticus ſit, tu, opinor, in Anglia neminem unquam conſpexiſti: cum illis, quos tu puritanos vocas, non eſt nobis de fide aut fidei Dogmatelis ulla; de Ritibus illi & Diſciplinâ Eccleſiæ noſtræ contendunt; In fide conſenſus, in Ritibus ſolum & Diſciplinâ diſſentimus.

Biſhop George Carlton's *Anſwer to* Montagues *Appeal*, *firſt Edit. pag.* 5. It was then [in Qu. *Eliz.* Reign] the open Confeſſion both of the Biſhops and of the *Puritans* that both parts embraced a mutual conſent in Doctrine, only the difference was in matters of Inconformity. *Pag.* 78. *To that paſſage in* Montagues *Appeal. Pag.* 28. *Juſt your Puritan Doctrine.* He Anſwers, A Puritan Doctrine is a ſtrange thing, becauſe it hath been confeſſed on both ſides, that proteſtants and and puritans have held the ſame Doctrines without variance: What is your end in this, but to make Diviſions where there were none?

Biſhop Hall's *Apol. againſt the Browniſts Edit.* 1610. *Sect.* 56. *pag.* 138. So hath their (*i. e.* Nonconformiſts) Moderation oppoſed ſome Appendancies, that they have both acknowledged and defended the ſubſtance with equal vehemence to your oppoſition.

Hooker's *Eccleſ. Polity*, *L.* 3. *Sect.* 1. With *Rome* we do not communicate, concerning ſundry her groſs and grievous abomina-

tions; yet touching thoſe main parts of Chriſtian Truths, wherein they conſtantly ſtill perſiſt, we gladly acknowledge them to be of the Family of Jeſus Chriſt; and our hearty prayer to Almighty God is, that being conjoyned ſo far forth with them, they may at length (if it be his Will) ſo yield and reform themſelves, that no diſtraction remain in any thing, but that we may all with one heart and voice glorifie God the Father of our Lord Jeſus Chriſt, whoſe Church we are.

Mr. Hierons *Sermons, pag.* 500. God be praiſed, the Foundation of Religion is on both ſides held and taught ſincerely.

Mr. Sprints *Caſſand. Anglicanum, Epiſt. to the Reader.* In the Foundation we all agree, Time and Day will try the Hay and Stubble from the Gold and Silver, 1 *Cor.* 3 11, 12. *&c.*

Mr. Vertues *Plea for Peace*; *pag.* 44. The differences among us are only in ſuperſtructures and leſs principal Truths, whileſt in the Main and Fundamental points of our Religion we have (God be thanked) a firm Concord, as may appear by the Harmony of Confeſſions.

Doctor Featly *his Roma ruens*; *pag.* 22. Differences among us in Matters of Faith neceſſary to Salvation there are not; our Controverſies are *de Fimbriis, non de Textu*, of the Lace and Fringe of Ceremonies.

Mr. Pygots *Sermon*, 2 *Sam.* 2. 26. *pag.* 46. When the Goſpel of Truth hath been preached amongſt us now upwards Fourſcore years, do we ſtick at *Pilates* Queſtion, *What is Truth? John.* 18. 38. Beloved, for the ſubſtance of our Religion, I ſay with St. *Paul*; *If an Angel from Heaven ſhall preach any other Goſpel*, or diſcover any other [Fundamental] Truths to us, *then what we have received, let him be accurſed.* And if this unhappy difference be about Circumſtances and Ceremonies, God grant that whilſt we are ſo earneſt in contention about niceties and ſhadows we do not loſe the Subſtance.

Glanvel's *Catb. Charity, pag.* 2. It's very ſtrange, that Chriſtians ſhould be ſo at odds, whoſe Religion is Peace and Love, and the reaſons of whoſe Differences are ſo ſmall in proportion to the degree of their Animoſities: Our God is one, and we have the one common Saviour, we profeſs one Goſpel, and believe the ſame *Creeds*, we have the ſame Sacraments, and the ſame Fundamental Ordinances, and ſince we are agreed in theſe, what is there left, that is worth the heat of a Diſpute?

Dr.

Dr. Stillingfleet *Dean of St.* Pauls *Epiſt. Dedic. before the Miſchief of Separation* : That there is an Agreement in Doctrine and the ſubſtantial parts of Worſhip is acknowledged in our Caſe. *And pag.* 13. The people apprehend the differences to be much greater than the Teachers will allow, when they are put to declare their Minds; and our common Enemies take as much advantages from our differences, as if they were really far greater than they are.

Conformiſts Plea for the Non conformiſts, Part 3. *pag.* 75. Indeed the Separation with which the Nonconformiſts are charged is not as Separation from a Church, but as Separation in a Church, fundamentally and eſſentially the ſame, but differing in Modes and Accidents, which muſt needs be the loweſt kind of difference; For the Conformiſts and Non-conformiſts are all one in Chriſt, agreeing in all the parts of *Chriſtian Catholick Communion* with us.

Mr. Kidder's *Serm. on* 1 *Pet.* 3. 11. The things in which we all agree, theſe things are many, and of great weight; what we differ about bears no proportion to thoſe things, which we are agreed in.

Mr. Hancock's *Sermon on Luk.* 19. 42. *pag.* 24, 25. The Mortification of our Luſt and Paſſion, living a life of Spiritual Purity, and Devotion, Self-denial and Meekneſs, Juſtice and Charity, Peaceableneſs and Patience, Sobriety and Chaſtity, and a truſting in the Merits of Chriſt for pardon of our Sins, and acceptance of our imperfect Righteouſneſs, theſe are the ſubſtantials of our Religion, about which all wiſe and good men are Agreed, however we differ about other Matters.

Difference of Caſe between Separation of Proteſtants from Rome, *and the Separation of Diſſenters, pag.* 69. As for the Diſſenters, methinks it ſhould not be hard to diſſwade the moſt of them from breaking the Communion of the Church, any longer with which they agree in the Subſtance of Faith and Worſhip.

Mr. Wake's *Sermon on Rom.* 15. 5, 6, 7. *pag.* 16, 17. Our differences do not at all concern the Foundations either of Faith or Worſhip; and are therefore ſuch in which good men, if they be otherwiſe diligent and ſincere in their enquiry, may differ without any prejudice to themſelves, or any juſt reflection upon the truth of their common profeſſion.

To conclude this Head. *Biſh.* Reynold's *Br. Reconcil. p.* 7. Why ſhould not the many Truths wherein we agree teach us to join in Love, which is a Chriſtian Duty, rather than the few opinions in which we diſ-agree cauſe breach in affection, which at beſt is but an human Infirmity.

That the Creed contains all Truths neceſſary to Salvation.

IN *the Common Prayer at the Viſitation of the Sick*, the Miniſter by the Churches order, ſaith thus to the Sick; I ſhall rehearſe to you the Articles of our Chriſtian Faith, that you may know whether you do beleive as a Chriſtian man ſhould or no. And *ſo Biſhop Tailor on the Credenda in the Holy Catholick Church*, The Creed, which whoſoever beleives, is a Catholick and a Chriſtian; but he that beleiveth it not is neither. *In Baptiſm according to the Church of England*, The queſtion put to the perſon to be baptized, doſt thou beleive in God the Father? and ſo to the end of the Creed: And will thou be Baptized into this Faith? And in *the Church Catechiſm*, That in our Vow at Baptiſm we promiſed to believe all the Articles of the Chriſtian Faith; And in *the beginning of the Reformation*, it was agreed upon, that the Biſhops and Preachers ought to inſtruct the people according to the Scripture, the Three Creeds, and the four firſt General Councels. The Fathers are cited by the Reverend Biſhops in teſtimony that the Creed contains all Truths neceſſary to Salvation; as by *Arch-Biſhop Laud, againſt Fiſher*, *Biſhop Taylors Ductor Dub.* and *Biſhop Bramhal* eſpecially *Tertullian*, *Clemens Romanus*, *Ambroſe*, *Auguſtine*, &c. who made the Creed to be the only ſtanding immoveable, and irreformable Rule of Faith; the ſum of the whole Catholick Faith; the Key of the Chriſtian Faith; the rule and ſquare of the Apoſtical Sermons, (*i. e.* after the making of it;) wherein the Apoſtles have collected into one breviary all the points of the Catholick Faith, which are diffuſed throughout all the Scriptures. The Creed is one perfect collection and ſum, plain, ſhort and full, that the plainneſs might help the weakneſs of the Hearers, the ſhortneſs their Memory, the Fulneſs their Inſtruction.

The

The General Council of Epheſus, did forbid all men to exact any more of a Chriſtian at his Baptiſmal profeſſion: and *again the ſame Council*, That it ſhould be lawful for no man to publiſh or compoſe another Faith or Creed, then that which was defined by the *Nicene* Councel, and that whoſoever ſhould dare to compoſe, or offer any ſuch to any perſons willing to be converted from Paganiſm, Judaiſm, or Hereſie, if they ſhould be Biſhops, or Clergymen, ſhould be depoſed; if Lay-men, Anathematiſed, *i. e.* Accurſed with Excommunication. It was the Univerſal practice of the Primitive Church, *Crediſne* at Baptiſm? On Palm-Sunday, the Chriſtian converts from Heatheniſm, as yet under Catechizing, petitioned for Baptiſm; and from that day forward had ſome aſſigned to expound the Creed unto them, whereof they were to make ſolemn profeſſion at Baptiſm.

All the Divines of the Reformed Church confeſſedly and generally own this Truth, that the Creed contains all Truths neceſſary to Salvation.

Biſhop Halls *Works*, *p.* 637. 'Tis not *Caſſander*'s Speech only, but every wiſe and honeſt man's, the Creed is the common cognizance of our Faith; ſurely, ſaith he, *Theodoret*, when he would allay the bitter contentions of thoſe antient Chriſtians of *Antioch*, *writes thus*, both parts made one and the ſame confeſſion of their Faith; for both maintained the Creed of the *Nicene* Councel, and blames the *Romaniſts*, that the confeſſion of the ſame Creed is not ſufficient with them for peace. *Item Reſolution of Practical Caſes of Conſcience*, *Caſe* 5. *Dec.* 3 *d.* If there were not ſome ſpecial Truths, the belief whereof makes and diſtinguiſhes a Chriſtian, the authors of the Creed Apoſtolick, beſides the other ſymbols received anciently in the Church, were much deceived in their aim.

Doctor Potters *Anſwer to Charity Miſtaken*, *p.* 221. How can it be neceſſary for any Chriſtian to have more in his Creed, than the Apoſtles had in the Church of their time; may the Church of after ages make the way to Heaven narrower, than our Saviour left it, &c. The Apoſtles profeſs, they revealed to the Church the whole Councel of God, keeping back nothing needful for our Salvation; What Tyranny then is it to impoſe any new matters on the Faith of Chriſtians, eſpecially as the late Popes have done, under that high commanding Form, *Qui non crediderit, aut fecerit, damnabitur.*

Biſhop

Biſhop Tailor *Coll. of Diſcourſes, p.* 524. It is a ſtrange Boldneſs in the Church of *Rome*, firſt to add Twelve new Articles to the Apoſtles Creed, and then to add the appendix of *Athanaſius*; this is the Catholick Faith, without which no man can be ſaved. For I demand, can any man ſay and juſtifie, that the Apoſtles did deny Communion to any man, that believed the Apoſtles Creed, and lived a good Life? Let them remember Pope *Pelagius*, who when the Biſhops of *Iſtria* deſerted his Communion *in cauſa trium Capitulorum*, he gave them an account of his Faith by recitation of the Creed, and by atteſting the Four General Councels, and is confident upon this, that *de fidei firmitate nulla poterit eſſe queſtio, vel ſuſpicio generari.*

Biſhop Uſher, *In thoſe Propoſitions*, which without all controverſie are univerſally received in the whole Chriſtian World, [*i. e. Articles of the Creed*] ſo much Truth is contained as being joyned with an holy obedience, may be ſufficient to bring a man unto Everlaſting Salvation; and that as many as walk according to this Rule, peace ſhall be upon them. Upon which ſaith *Doctor Chillingworth*, this is a great and as good a Truth, and as neceſſary for theſe miſerable Times, as can be uttered.

Hookers *Eccleſ. Polit. p.* 266. We have received from the Apoſtles of our Lord Jeſus Chriſt that brief confeſſion of Faith, which hath been always a badge of the Church, a mark whereby to diſcern Chriſtian men from Infidels and Jews.

Dr. Hammond *of Schiſm, p.* 58. Calls the Creed the Apoſtolick badge or mark, *A teſſera* or token of the Apoſtles having planted the Faith in any Church, the known ſummary of that beleif which had been received from the Apoſtles, *p.* 211. It cannot be affirmed of all the Articles of the Creed, that they are thus abſolutely neceſſary, (*i. e.* that no man can be imagined to Reform his Life, ſo as to be acceptable to God, but he to whom every one of thoſe Articles has been intelligibly revealed;) for as to many plain yet pious Chriſtians, its not certain that can be affirmed.

Biſhop Tailor *Coll. of diſc. p.* 536. The Religion of Jeſus Chriſt is the Form of ſound Doctrine, ſet down in Scripture, ſeparated as to the Queſtion of neceſſary, or not neceſſary, by the ſymbol of the Apoſtles. *Item* p. 407. Now if more were neceſſary than the Articles of the Creed, I demand, why was it made the characteriſtick note of a Chriſtian from an Heretick, Jew or an Infidel? or to what purpoſe was it compoſed? or if this were intended as ſuffici-

ſufficient, did the Apoſtles or thoſe Churches which they founded know any thing elſe to be neceſſary ?

Biſhop Sparrows *Rationale upon the Common Prayer*, p. 50. In the time of the ſtay at *Jeruſalem*, they agreed upon this Creed as a Rule of Faith, according to the Analogy of which they and all others ſhould teach; and as a word of diſtinction, by which they ſhould know Friend from Foes; for as the *Gileadits* by the word *Shibboleth*, *Judges* 12. 6. *&c.* So the Apoſtles and the Church ſhould know who were right believers, who falſe, by this word of Faith: for all that walked according to this Rule, and Profeſſed this Faith, ſhe acknowledged for hers, and gave them her peace; but all others that went contrary to this Rule and Word, ſhe accounted enemies, (*Tertull. de præſcriptione*) and lead by falſe Spirits, as 1 *John* 4. 6. *Item*, a Chriſtian evidences to the Church his ſound beleif, by expreſly repeating the Creed, and every particular thereof, which is, and always hath been accounted the mark and character, whereby to diſtinguiſh a true beleiver from an Heretick or Infidel.

Judge Hales *diſcourſe of Religion*, p. 4. The *Credenda* or things to be known, or beleived, are but few, and intelligible, briefly delivered in that ſummary of Chriſtian Religion, uſually called the Apoſtles Creed; and in brief the Baptiſmal Covenant, as it is contained in the Liturgy, and Explanation thereof in the Church Catechiſm, [*i. e.* by the Covenant Mercies and Covenant-duties] together with the precepts of the Decalogue, contain in effect the ſummary, or brief Epitome of our Chriſtian duty.

Cars *peaceable Moder.* p. 43. The Creed is a ſhort Abridgment and Epitome of the Apoſtles Doctrine which they received from Chriſt our Saviour, and delivered to us in the New Teſtament, the Rule of our Faith, Touch-ſtone of Truth, the pith and ſubſtance of our Chriſtian Religion, the very badge and cognizance of a Chriſtian, whereby he is not only known from Pagans, but alſo diſtinguiſhed from Hereticks.

Biſhop Pearſon, *The Creed* without controverſie is a brief comprehenſion of the objects of our Chriſtian Faith, and is generally taken to contain all things neceſſary to be beleived, *in præf. to his Expoſition on the Apoſtles Creed.*

Glanvell's *Catholick Charity* p. 30. The Fundamentals of belief are few and plain; for certainly the Divine goodneſs would not lay our Eternal intereſt in difficulties and multitudes, things

hard

hard to be underſtood, and retain'd. *Item, Agreement of Reaſon and Religion, pag.* 5. In the *Creed* are all the Fundamentals of Religion, and though our Church require our Aſſent (Miniſters he means) to more propoſitions, yet thoſe are only *Articles* of Communion, not *Doctrines* abſolutely neceſſary to Salvation: And if we go beyond the *Creed* for Eſſentials of Faith, who can tell where we ſhall ſtop?

Doctor Tillotſon. I doubt not, but that the belief of the Ancient *Creed*, provided we entertain nothing, that is deſtructive of it, together with a good Life will certainly ſave a Man.

True ſtate of the Primitive Church; Part Firſt. That which we commonly call the Apoſtles *Creed*, if it were not compoſed by them, yet certainly by Primitive and Apoſtolick men, and propoſed as the ſum of Chriſtian Faith, the ſum total neceſſary to Salvation. It cannot be ſuppoſed, that they left out any thing which they thought neceſſary to Salvation; they might as well have omitted half, or all.

Dr. Steward's *Englands Caſe, pag.* 20. In our Reformation we ſtill adhering unto the Three *Creeds*, which are the Faith of the *Church Catholick*.

Mr. Hancock's *Sermon on Luk.* 19. 42. *pag.* 26. To the Honour of the Church of *England* let it be ſaid, whatſoever is impoſed on us as neceſſary to the Salvation of all men, is contained in the Apoſtles *Creed*. This is the Faith of the firſt and beſt times of Chriſtianity; the Faith into which we are Baptized, and the Belief of this *Creed* hath a direct influence on our Chriſtian practice, which is the great buſineſs of Religion.

Biſhop Sanderſon *in his nine Caſes of Conſcience, pag* 8. Whoſoever well conſiders, may reſt ſatisfied in his judgment and conſcience, that the Faith profeſſed and taught in the Church of *England*, is a plain and ſafe way to lead a Chriſtian Believer to Eternal Salvation, if he withal lead his life and converſation anſwerable thereunto.

Dr. Barrow's *Diſcourſe of the Unity of the Church annexed to his Treatiſe againſt the Popes Supremacy.* In regard to this Union of Faith, among Chriſtians, the Body of Chriſtians adhering to it, was called the *Catholick Church*, from which all thoſe were eſteemed *Ipſo facto*, to be cut off and ſeparated, who in any point deſerted that Faith, *pag.* 9.

Conformiſts

Conformiſts not forward in Cenſuring any as guilty of Heretical and Damnable Errors.

Homily of Contention, Firſt Part. May help with other Citations to explain the Hereticalneſs of an Error. He that is faulty let him rather amend, than defend that which he hath ſpoken a miſs, leaſt he fall by contention from a fooliſh Error into an obſtinate Hereſie.

Biſhop Jewel's *Def. of Apol. pag.* 46. For juſt proof of Hereſie three things neceſſarily be required. 1. That it be an Error. 2. That it be an Error againſt the Truth of Gods Word; for otherwiſe every Error maketh not an Hereſie. 3. That it be ſtoutly and wilfully maintained; otherwiſe an Error in Gods Truth without wilful maintainance is not an Hereſie. St. *Auguſtine* ſaith, *Errare poſſum Hereticus eſſe non poſſum. Item p.* 67. The Catholick Fathers and Biſhops made no doubt but our Religion might be proved out of the Scriptures; neither were they ever ſo hardy to take any for an Heretick, whoſe Error could not evidently and apparently be reproved by the ſelf-ſame Scriptures.

Biſhop Andrews *cited in Appendix to the third Part of the Friendly Debate.* Let but obſtinacy and perverſeneſs be wanting, it will be no Hereſie; and if it be Hereſie, being about a point not of Faith but of Diſcipline, [whether Epiſcopacy be a diſtinct order from Presbitery] it will not be among thoſe things which St. *Peter* calls *Damnable Hereſies.*

Biſhop Hall's *Reſolutions of divers Caſes of Conſcience, Dec.* 3. *Caſe* 5. Whoſoever ſhall wilfully impugne any of the Articles of the Chriſtian Faith, refuſe to acknowledge and receive the Sacraments expreſly inſtituted by Chriſt, comes within the verge of Hereſie: Wilfully I ſay; for meer Error makes not an Hereſie; If out of

ſimplicity, or groſs Ignorance a man ſhall take upon him to maintain a contradiction to a point of Faith, being ready to repent upon better light, he may not be thus Branded: Eviction and Contumacy muſt improve his Error to be Heretical.

Biſhop Bramhall's *Juſt Vindication of the Church of* England, *pag.* 26. A man may render himſelf guilty of Heretical pravity, 1. By diſbelieving any Fundamental Article of Faith, and neceſſary part of ſaving Truth, *&c.* 2. By believing any Superſtitious Errors or Additions, which do vertually and by neceſſary and evident conſequences ſubvert the Faith, and overthrow fundamental Truths. 3. By maintaining leſſer Errors obſtinately after ſufficient Conviction, *&c.* But becauſe that conſequence, which ſeems clear and neceſſary to one man, may ſeem weak to another; and becauſe we cannot penetrate into the hearts of men, to judge whether they be obſtinate, or do implicitely and in the preparation of their Mind believe the Truth, its good to be ſparing and reſerved in Cenſuring Hereticks for Obſtinacy.

Biſhop Tailor's *Collection of Diſcourſes, pag.* 117. When I reckoned Obſtinacy among thoſe things which make a falſe opinion Criminal, there is an obſtinacy of the will, which is indeed highly guilty of Miſ-demeanor; and when the School makes pertinacy or obſtinacy to be the Formality of Hereſie they ſay not true at all, unleſs it be meant the obſtinacy of the Will, or Choice. The Adequate and perfect formality of Hereſie is whatſoever makes the Error voluntary or vitious, as is clear in Scripture, reckoning Covetouſneſs, Pride, and Luſt, and whatſoever is vitious to be its cauſes: but there is alſo an Obſtinacy (you may call it) but indeed, is nothing but a reſolution and a confirmation of Underſtanding, which is not in a mans power honeſtly to alter; and it is not all the commands of Humanity, that can be Arguments ſufficient to make a man leave believing that for which he thinks he hath reaſon, for which he hath ſuch Arguments as heartily convince him.

Item. pag. 417. It is very hard to be diſcerned, becauſe thoſe accidental and Inherent Crimes, which make a man an Heretick in Queſtions not ſimply Fundamental, or of neceſſary practice, are actions ſo Internal, and Spiritual, that cognizance can but ſeldom be taken of them.

Dr. William's *Truth, pag.* 32. Becauſe is is a ſin ſo fearful to perſiſt malicionſly and obſtinately in a known Hereſie, and becauſe of

of mine own Ignorance of Mens hearts what their thoughts be, how far their knowledge reacheth, or how much their Malice prevaileth with them, I dare not be so bold as in my thoughts to lay a sin so grievous to any mans Charge.

Glanvil's *Cath. Charity.* Its very true, that Error many times is occasioned by a corrupt Byas in the Will and Affections: but then, if our Erring Brother be sincere in other matters, we are not to conclude, that his understanding is this way corrupted, and we can scarce be certain of it in any case.

Design of Christianity, pag. 232. Would we know whether we Embrace all the Fundamentals of Christianity, and are guilty of no Damnable and Destructive Errors? Examine we our selves, are we sincerely willing to obey in all things commanded, and heartily endeavour to have a right understanding of the Holy Scripture, in order to the bettering of our Souls by the Doctrines, *&c.?* This obedient temper is the most infallible mark of an Orthodox man; such an one though he may err, cannot be an Heretick.

Dr. Hammond *of Schism, pag.* 24. How light and inconsiderable (and extrinsecal to the Foundation) soever the Error may be supposed to be; yet if there be Obstinacy in the continuing in it against light and conviction, this certainly is a sin, neither light, nor inconsiderable, nor reconcileable with Christian Practice.

Hooker's *Discourse of Justification, pag.* 43. Many are partakers of the Error, which are not of the Heresie of the Church of *Rome*. *Put a difference,* [saith St. *Jude*] *have compassion upon some.* Shall we lay up all in one Condition? Shall we cast them all headlong? Shall we plunge them all into that infernal Everlasting Flaming Lake? Them that have been partakers of the Errors of *Babylon* together with them which are in *Heresie*? Them that have been Authours of *Heresie* with them that by Terror and Violence have been forced to receive it? They who have Taught it, with them whose simplicity hath by sleight and conveyances of false Teachers been seduced to believe it? Them which have been partakers in one, with them which have been partakers in many? Them which in many, with them which in all?

Item pag. 64. Considering how many Vertuous and just men, how many Saints, how many Martyrs, how many Ancient Fathers of the Church have had their sundry perilous opinions, (and St. *Augustine* saith of himself, *Errare possum, Hereticus esse nolo,* except

we put a difference between them that Err, and obſtinately perſiſt in Error, how is it poſſible that ever any man ſhould hope to be ſaved? *Mr.* Chillingworth *chap.* 1. *Sect.* 13. The intended ſence of Scripture is not ſo fully declared in points not neceſſary, but that they which oppoſe it, may verily believe, that they indeed maintain it, and have great ſhew of Reaſon to induce them to believe ſo; and therefore are not to be Damned, as men oppoſing that which they know to be a Truth delivered in Scripture, or have no probable Reaſons to believe the contrary; but rather in Charity to be acquitted and abſolved, as men, who endeavour to find the Truth, but fail of it, through Humane Frailty. *Item chap.* 3. *Sect.* 19. He oppoſeth not that, which he doth know to be true, but only that you know to be ſo, and which he might know, were he void of prejudice, which is a Fault, I confeſs, but a fault incident to good and honeſt men very often.

That none are to be ſhut out of the Church, and denied Communion for Leſſer Sins and Errors.

Biſhop Tailors *Ductor Dubitantium.* In what caſe is Excommunication to be inflicted? I chuſe to give it in the words of the Fathers, becauſe there is in this caſe Reaſon and Authority too. 1. Unleſs the offence be evident, no man muſt be excommunicated, ſays *Origen* [agreeably *Hooker Eccl. Pol. pag.* 408. As for Iniquity and Sin, it lieth many times hid; and becauſe we be all offenders, it becometh us, not to encline towards hard and ſevere ſentences touching others, unleſs upon notorious wickedneſs.] 2. None but *peccator gravis & ſcandaloſus*: Why ſhould a man proceed to violent remedies, when a gentle application will make the cure? Therefore the Fathers in the *Council of Worms in Can.* 2. Decreed; *Nullus Sacerdotum, &c.* no Prieſt ſhall excommunicate any man ſound in the Faith, for ſmall and light cauſes, but only for ſome very grievous fault, according to the practice of the Fathers. St. *Leo* in the

the 93. *Epiſt.* forbade, Let not the Communion be eaſily or lightly denied to any Chriſtian, nor at the pleaſure of every angry Prieſt. It was a worthy cauſe of complaint in St. *Leo*, to conſider, that this evil was done for ſo little things; and therefore if the Church do Excommunicate him, whoſe Actions or Words though faulty, yet can conſiſt with the ſtate of a good man, and do not deſtroy the Love of God, the Cenſure was too heavy as to the Externál, and falſe as to the Internal Communion. For the man is not fallen from God, but doth communicate with the head, and continue to receive of the Spirit of Chriſt. 3. Neither is this ſufficient; a ſcandalous ſin alone is not enough: for Excommunication is the laſt remedy: *Omnia prius tentanda.* When nothing elſe will do it, then is this to be uſed for his amendment.

Biſhop Uſher's *Directions concerning Liturgy; and Epiſcopal Government.* That none might be excommunicated but by the Biſhop himſelf, with the conſent of the Paſtor, in thoſe Pariſhes the Delinquent dwells; and that for heinous and ſcandalous Crimes, joyned with obſtinacy and wilful contempt. *Idem In his Body of Divinity.*

Biſhop Pearſon *on the Creed, pag.* 350. By great and ſcandalous offences, by incorrigible miſ-demeanors we my incur the Cenſure of the Church of God; and while we are ſhut out thence, we ſtand excluded out of Heaven.

Item Doctor More's *Miſtery of Godlineſs, 14. chap.* That none are to be excluded from Communion that profeſs the belief of the Holy Scripture, and the Creed, unleſs they ſtand guilty for ſome groſs and ſcandalous ſins, and do perſiſt therein impenitent and unreclaim'd.

Item, The Judgment of the Church being nothing elſe, but an effective and terrible Declaration of the Judgment of God, muſt not be exterminating and Final, for things of little concernment, but according to the Mercy which we hope for: Again, If the Church kills on Earth (*i. e.* Excommunicates) and God ſaves in Heaven, its clear, ſhe hath not uſed her power aright; Whoever deſerves Excommunication, deſerves Damnation, *pag.* 530. *in Collection of Diſcourſe Polemical and Moral.*

In the Commination. The perſons coming under the Diſcipline of the Church, *ſaid to be ſuch*, as ſtood convict of Notorious Sin. *And further*, the Wrath of God which obſtinate ſinners through the ſtubbornneſs of their Hearts have heaped unto themſelves, which deſpi-

deſpiſed the Goodneſs, Patience, and Long-ſufferance of God, when he called them continually to Repentance, *&c.* And the *Curſes therein are denounced* againſt wilful and open Evil-Livers.

Article 33. *of the Church of* England. That perſon, which by open denunciation of the Church, is rightly cut off that is Excommunicate, *&c.* On which Mr. *Rogers Expoſition* reckons two ſorts of men to be rightly Excommunicated, whereof the one pervert the ſound Doctrine of the Truth, as did *Hymeneus* and *Philetus* the Reſurrection; the other ſort, ſuch as be defiled with notorious wickedneſs.

Biſhop Jewel's *Defence of the Apol. pag.* 140. The Miniſter, we ſay, ſhutteth up the gate of the Kingdom of Heaven againſt unbelieving and ſtubborn perſons, denouncing unto them Gods Vengeance and Everlaſting puniſhment; or elſe quite ſhutting them out of the Boſom of the Church by open Excommunication.

Item pag. 146. That the wicked and wilful, and ſuch as would not believe, *&c. Item. Reply to* Harding. *pag.* 32. Perſons Excommunicate upon great and notorious Crimes could not be ſuffered to communicate with the reſt of the Faithful. *Item. pag.* 88. The apparent wicked and ungodly were removed from the Congregation.

Biſhop Andrew's *Latter Sermons, pag.* 32. It hath ever been held good Divinity that the Church from Chriſt received power to cenſure and ſeparate wilful offenders. *Item pag.* 55. Speaking of the ſame power given to Edification and not to Deſtruction, I ſay not firſt and principally to Deſtruction, nor of any ſave only of the wilful and impenitent Sinner.

Item Biſhop Andrew's *Sermons, Edit.* 3. *pag* 727. Then is not every Error repugnant to Gods Grace. God is able to pardon, and not impute Error in Opinion, as well as Error in Practice; did not the High Prieſt offer as well for the Errors, as the Tranſgreſſions of the people? This only we are to look to, that with St. *Peter* we be not wilful; if there come a clear *comperi* as ready to relent in the one, as to repent of the other.

Archbiſhop Laud *cited in Dr.* Puller's *Moderation of the Church of* England, *pag.* 391. The Church of *England* is not ſuch a ſhrew to her children, as to deny her Bleſſing, or denounce an *Anathema* againſt them, if ſome peaceably diſſent in Points remoter from the Foundation.

Biſhop

Biſhop Davenant's *Letter to* Duræus. The Apoſtles *Creed*, ſaith he, and the Articles therein contained he that believeth, and endeavours to lead a Life conformable to the commands of Chriſt, is not to be blotted out of the Roul of Chriſtians, nor expelled from Communion with other Members of any Chriſtian Church whatſoever, *Item.* That Church doth too much pleaſe it ſelf, which rejects others (in which neither Tyranny, nor Idolatry, nor Deadly Hereſie is found) as men unworthy of Communion with her, for ſome Infirmity of Underſtanding: the Fathers of the Ancient Church did not ſo.

Why ſhould men be more rigid than God? Why ſhould any Error exclude any man from the Churches communion, which will not deprive him of Eternal Salvation? *Dr.* Chill. *chap.* 4. *Sect.* 40. *of his Book.*

Doctor Chillingw. *chap.* 4. *Sect.* 13. What Man or Church believes the *Creed*, and all the evident conſequences of it, if alſo he believe the Scripture ſincerely and heartily, cannot poſſibly be in any Error of ſimple belief offenſive unto God, nor deſerve for any ſuch Error to be deprived of his Life, or cut off from the Churches communion, and hope of Salvation.

Sir Francis Bacon. In his Advertiſement of the controverſies of the Church of *England*, and of his works, *pag.* 138. *pag.* 192. Of the abuſe of Excommunication, *vide* &c.

Hooker's *Diſcourſe of Juſtification*, *pag.* 54. If was a perilous Error that the *Galatians* held about Juſtification, yet ſo far was St. *Paul* from ſtriking their Names out of Chriſt's Book, that he commandeth others to receive them [*i. e.* to have communion with them] with ſingular Humanity, uſe them as Brethren: he knew mans imbecility, had a feeling of our blindneſs, which are Mortal Men, how great it is.

The Judgment of the Profeſſors of Divinity in the Univerſity of Aberdeen, *mentioned pag.* 707, *is not unſuitable to this Subject.* That the condition of that Church is worſe, and incomparably more lamentable, that is ſo ſwelled and puft up with the ſplendour of its Golden Edifice upon the Foundation, or of its Orthodoxy, that neglecting Charity and Equanimity, and trampling on the Law of Chriſt, faſtidiouſly rejects, and Anathematizeth other Churches, Orthodox in the Foundation, and willing to maintain place with it, than is the condition of thoſe Churches, who, though they are infirm in Faith, inferiour in knowledge, do yet

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hold in the Foundation, maintain inviolable Charity, and after the Example of Bleſſed *Cyprian*, do neither judge nor ſeparate from Communion, thoſe who think otherwiſe than themſelves.

Dr. Caſaubon's *Neceſſity of Reformation*, *pag.* 142. *cited by Dr.* Puller's *Moderation* &c. *pag.* 436. Were there nothing elſe objected to *Papiſts* but this one thing, their uncharitable proſcribing and Excommunicating all Chriſtians, in all parts of the World [as in the Council of *Trent* impoſing her Doctrines which were but diſputable before, to be *de fide*, with an *Anathema* to ſuch as thought of them otherwiſe] who are not of their Communion, and obliging all that adhere unto them to profeſs the ſame; I ſhould think *that one thing* a juſt ground of Separation or forſaking their Communion.

Dr. Steward's *Englands Caſe*, *pag.* 26. When Men caſt out of the Church Catholick, and ſo damn to Hell all thoſe that hold not their Opinions; this St. *Auguſtine* oft-times calls Schiſm in the *Donatiſts*: I could name you thoſe who are guilty of this; but I am ſure, our dear Mother is not, who hath been ſo mild to thoſe who have moſt highly oppoſed her.

Dr. Hammond's *Pract. Catech. Upon Bleſſed are the Peace-makers.* We are not to think our own Opinions in Religion, ſuch as are not of Faith, of ſuch importance, as to deny Communion or Salvation to thoſe who differ from us. *Item of Schiſm*, *pag.* 165. and *pag.* 166. That as we exclude no Chriſtian from our Communion, that will either Filially and Fraternally embrace it with us, being ready to admit any to our Aſſemblies, that acknowledge the Foundation laid by Chriſt and his Apoſtles; ſo we as earneſtly deſire to be admitted to the like Freedom of External Communion with all the Members of all other Chriſtian Churches, as often as occaſion makes us capable of that Bleſſing. And *pag.* 5. Tell us, the Governours of the Church uſe to inflict that puniſhment of Excommunication on the moſt ſcandalous Sinner. And *pag.* 15. Calls it that very condition into which the Adulterer and obſtinate offender is caſt by the Cenſures of the Church.

Hammond *of the Keys*, *chap.* 5. *Sect.* 18. The more ſhame for the over-eaſie denouncers of that cenſure, that inflict it for every trivial commiſſion, without conſideration whether or no repented of; or that uſe this Sovereign *Recipe* unadviſedly for any other end than Reforming the Profane.

Dr.

Dr. Puller's *Moderation of the Church of* England, *pag.* 366. It is evident that the Divine Moderation of our Church conſiders the frame of Man, and the uncertainty, difficulty, and imperfection of Humane Knowledge, the weakneſs and variety of Humane Underſtandings, ſhe alloweth much to the force of Prejudice, Education, and the power and artifice of Seducers: Our Church makes a great reſerve of Diſpenſation to perſons of Modeſt, Humble, Docible, and peaceable Spirits, and proportions her Cenſures to the degrees of Malice, and the Unchriſtian Temper which appears in Offenders.

Dr. Cumber *on the Common-Prayer in the Commination.* Diſcipline with-held in favour of Diſſenters, leaſt the impoſing it there ſhould make this Holy Means of Reformation deſpiſed rather than obeyed.

Item pag. 369. *Dr.* Puller. Wherefore the Inſtitution of a Chriſtian Man [made by *Cranmer*] ſaith, the Biſhops are not bound ſo preciſely, but they may attemper and forbear the execution of their Juriſdiction, when by ſo doing the cure of the offenders and the tranquility of the Church may be furthered. *Item pag.* 35. According to Equity our Church deſires all her Laws may be Interpreted; *Benignius Leges interpretanda ſunt, &c.* She admits of a Mitigation of a rigid Sentence. *And pag.* 11. Diſpoſeth them, where the Laws preſs too hard upon particular perſons, to relax the Rigour of them. *Pag.* 370. Wherefore thoſe who in Execution of the Church Diſcipline, abuſe the moſt excellent Temper of the Church, in the conſtitution of her Laws, under the pretence of Eccleſiaſtical Authority, verily, they moſt of all deſerve the Churches Rod, and the dire point of her *Anathema.* Let it be conſidered, ſaid *Biſhop* Tailor, *Ductor Dub. L.* 3. *pag.* 259. How Great a reproach it is to Eccleſiaſtical Diſcipline, if it be made to Miniſter to Covetouſneſs, and to the needs of Proctors and Advocates.

Biſhop Bramhall, *pag.* 14. *Vindicat. of the Church.* To exclude none from Catholick communion and hope of Salvation, either Eaſtern, or Weſtern, or Southern, or Northern Chriſtians which profeſs the Faith of the Apoſtles and Primitive Fathers eſtabliſhed in the firſt General Councils, and comprehended in the *Apoſtolick, Nicene,* and *Athanaſian Creeds,* and laſtly to hold an Actual External Communion with them *in votis,* in our deſires, and to endeavour it by all lawful means. *Item, pag.* 17. There is not the like

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neceſſity of communicating in all Externals, there is not ſo great conformity to be expected in ceremonies as in the Eſſentials of Sacraments.

Biſhop Bilſon *of Subjection, Part* 2. *pag.* 223. *Edt.* 4. It is a moſt pernitious fancy to think that divers Nations and Countries differing by Cuſtoms, Laws, and Manners (ſo they hold one and the ſame Rule of Faith in the Bond of Peace) cannot be parts of the Catholick Church, Communicant one with another. The Communion of Saints ſtandethnot in External Rights, Cuſtoms, and Manners; but in believing the ſame truth, taſting of the ſame grace, reſting on the ſame Hope, calling on the ſame God, rejoycing in the ſame Spirit, whereby they be ſealed, ſanctified, and preſerved unto the day of Redemption.

Cauſes of Decay of Chriſtian Piety, pag. 285. As Chriſt, when he forewarned his Diſciples of the enſuing perſecution, tells them not only, they ſhould be killed, but they ſhould be put out of the Synagogue; ſo now, as if Chriſtians were emulous of every branch of *Jewiſh* Cruelty, we tranſcribe that part of the Copy too, and either by cauſeleſs Excommunicating others, or ſeparating our ſelves, we deny the benefit of Publick Communion to each other.

Item, pag. 280. *Every Petty difference, &c. pag.* 287. Would we indeed comport with the Example of thoſe happy Times [*of the Primitive Church*] we ſhould have prayed for the Converſion of Diſſenters, not laid *Anathema*'s upon them, and prayed for their confuſion.

Item, In his whole Duty of Man: If one that holds all neceſſary Chriſtian Truths happen yet to be in ſome Error, we are not for this to deſpiſe his Perſon, or forſake his Communion.

Biſhop Reynold's *Brotherly Agreement.* In the caſe of unavoidable Differences amongſt good Men, there ought to be mutual Charity, *&c.* not to judge, deſpiſe, reject, inſult over one another, not to deal with the weaker as Aliens, but as Brethren; not to proceed preſently unto Separation, Rejection, Anathematization; but to reſtore thoſe that are overtaken with an Error, in the ſpirit of Meekneſs.

Dr. Aleſtry, *Serm.* 9. *pag.* 170. *Cenſuring the abuſe of Excommunication.* If they be not ſo happy as to be Orthodox, ſending them down to Hell directly.

Dr. Barrow, *In his Unity of the Church, Speaking of the Roman Churches.* If Churches do maintain impious Errors, if they do preſcribe naughty practices, if they do reject communion and peace upon reaſonable Tearms, if they vent unjuſt and uncharitable cenſures, *&c.* If they damn, and perſecute all that refuſe to be their Subjects in ſuch caſes we may Reject ſuch Churches as Heretical, or Schiſmatical, or wickedly uncharitable, and unjuſt in their proceedings.

Dr. More *in his Pref. to the Miſtery of Godlineſs, pag.* 19 The Object of Church diſcipline ought to contain nothing but the indiſputable Truths of our Religion, namely the generally acknowledged Articles of the Chriſtian Faith, and plain indiſpenſable Duties of Life, for theſe are ſuch, as deſerve to be held up with all poſſible care and ſtrictneſs: Other things ſo gently recommended, that no conſcientious man may be pinched by them.

Dr. Stillingfleet's *Preface to Irenicum.* What poſſible Reaſon can be aſſigned, why ſuch things ſhould not be ſufficient for communion with a Church, which are ſufficient for Eternal Salvation? And certainly thoſe things are ſufficient for that, which are laid down as neceſſary Duty's of Chriſtianity by our Lord and Saviour in his Word.

Dr. Cave's *Goſpel preached to the Romans, Serm.* 4. *pag.* 89. God be thanked, ſuch is the preſent Moderation of our Churches Eccleſiaſtical conſtitutions, our penalties are not for Deſtruction, but for correction and amendment; we puniſh none for their bare opinions, and readily embrace every Returning Penitent.

Item, pag. 87. We muſt above all things put on Charity, and when we come to reprove, rebuke, and to inflict Spiritual Cenſures and Puniſhments, we muſt diſtinguiſh as tenderly as we can, between the wilful and the weak, the obſtinate and the Ignorant; the obſtinate we muſt endeavour to ſave with Fear, plucking them out of the Fire, with them we muſt be more ſharp and ſevere in our Admonitions and Threatnings; But on the weak we muſt have Compaſſion, who may be ſuppoſed to Err through ſimplicity, or the fervors of Devotion, and ought to be treated with a fatherly Tenderneſs, for to be reſtored, if poſſible, (conformable unto the Doctrine of St. *Paul* to *Timothy*) *with the Spirit of meekneſs.*

Stop to the Courſe of Separation. The juſt Reaſons of Excommunication are the ſame all over the World, which is obſtinate perſiſting in great Tranſgreſſions of the general Precepts of the Goſpel.

Union of the Catholick Church, pag. 10. Every difference in *Judgment*, when no violence is offered to the Catholick Faith and Unity, muſt not break this Communion, according to that profeſſion of St. *Cyprian, judging no man, nor excluding him from the Right of Communion if he think otherwiſe*; where the diſpute was thought of no mean concernment: Which St. *Auguſtine* often alledgeth againſt the *Donatiſts*, and condemns *Victor, pag.* 111*th.* who was haſtening to Excommunicate the *Aſian* Churches for their difference in Celebration of *Eaſter*.

True State of the Primitive Church. Be charitable to the weak, proceed not ſo ſeverely againſt them in your Courts of Judicature, but Remember what St. *Paul* ſays, *Col.* 2. in reſpect of Ceremonies, *Let no man judge you* &c. Will you in reſpect of ſuch ſhadows judge, Excommunicate, Sentence to Everlaſting Flames the Soul that holds of the Body of Chriſt, believes all his Holy Goſpel, accords with you in one Faith, one Baptiſme, *&c.* Will you condemn ſuch an one to Eternal Death? God Forbid.

Conformiſts Plea for the Nonconformiſts, Part 4. *pag.* 101. We can repreſent and inveigh againſt Schiſm, as the ſin againſt the Holy Ghoſt. A Sin unto Death indeed in ſome ſence, becauſe it is ſo contrary to Charity and Peace, and deſtructive of the Life of Saints, which doth much conſiſt in their Communion. But were we impartial, we ſhould as warmly admoniſh our own hearts to take heed of Schiſmatical Paſſions, and excommunicate them from within us, as admoniſh, and caſt out others that differ from us.

Idem, pag. 20. We are forward to blame the more rigid ſort of Separatiſts, for not coming to our Worſhip; and why are we ſo rigid as to forbear all Chriſtian Communion with them, as if Chriſtianity were all loſt among them. I do declare, that I hold Mental Communion with all the Holy Brethren, and am prepared for Local and External Communion with them in all Chriſtian Duties and Ordinances.

Dr. Hammond's *Annotations on the New Teſtament*; *Rom.* 14. 17, 18. Chriſtianity conſiſts not in ſuch External Matters, [*as Meats*] but in the practice of Chriſtian Vertues, ſuch are Mercifulneſs, and Peaceableneſs, *&c.* not dividing, and hating, and Excommunicating one another, and 14. *chap. ver.* 13. And therefore let this Fault be mended: do not any longer Cenſure, and ſeperate from one anothers Communion for ſuch things as theſe.

Doct.

Doctor Hammond *of Schiſm*, *p.* 16. Becauſe the Governours being men, may poſſibly Err, and conſequently cenſure, and Excommunicate the innocent, its poſſible the perſon excluded may be innocent: he that is Excommunicate unjuſtly, cannot be rendred criminous by that misfortune, *p.* 17. he cites *Photius* Patriarch of *Conſtantinople*, the Excommunication of the Jewiſh *Sanhedrim* ſent out againſt Chriſts Diſciples brought them ſo much nearer to their Lord and Maſter, and Alien'd the Jews themſelves, removed them ſo much the farther from the Kingdom of Heaven: and ſo doth all unjuſt Excommunication unite us to the Apoſtles by this Conformity with and participation of their ſufferings.

Biſhop Jewels *defence of the Apol. p.* 583. *Brings in St. Auguſtine ſaying*, *Quid obeſt homini*, What is a man the worſe if the ignorance of a man ſtrike him out of the *Book of the Church*, if ill conſcience ſtrike him not out of the Book of Life. In this caſe *St. Auguſtine* ſaith it cometh ſometime to paſs, *Ut plurima ſint foris oves, intus Lupi.* That there be many Sheep without the Church, and many Wolves within: And in your own Law (Mr. *Harding*) it is written thus, *Qui illicite alium Excom.* &c. He that unlawfully Excommunicates another condemneth himſelf and not another.

That our Love muſt be Catholick.

Homily of Chriſtian Love and Charity, *p.* 36. Charity is to love every man, good and evil, friend and foe; and whatſoever Cauſe be given to the Contrary, yet nevertheleſs to bear good will and heart to every man, to uſe our ſelves well unto them, as well in Words and countenances, as in all other Acts and deeds; for ſo Chriſt himſelf taught, and ſo alſo he performed indeed, and for as much as the Phariſees with their falſe gloſſes had Corrupted this love of our neighbour, teaching that this love and Charity pertained only unto a mans friends, Chriſt gave this Godly law of Charity a true and clear interpretation, that we ought to love every man, both friend and foe, adding thereto the Commodity to be the Children of our heavenly Father: and this we ſhall be

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ſure of, ſaith Chriſt, if we love every man without exception.

Conformiſts Plea for Nonconformiſts, Part 4. *pag.* 106. The ſalutations of the Holy Apoſtles expreſſed their largeneſs and their Catholick love to the *Corinthians*, among whom were great diviſions; to the *Galatians* and *Coloſſians*, among whom were ſome very Erroneous: ſo did their Benedictions, peace be to Brethren, and Love, *&c.* And Grace be with all them that love our Lord Jeſus in ſincerity. Eph. 6. 23. and verſe 2.

Biſhop Davenants Letter to Dureus. Whether we will or no, its neceſſary that we all own Chriſt as our elder Brother, and joyn in ſtrict and Brotherly Communion with all that are his Brethren. Moreover, all muſt confeſſe, true and genuine Charity is as neceſſary to the Salvation of all the Members of the Chriſtan Churches, as the true and entire profeſſion of Saving faith, Chriſt having made this love the Cognizance, Whereby to diſcriminate his diſciples, and thoſe who falſely profeſſe his name, he puts this queſtion, Whether it be ſafe, Pious, or ſuitable to the duty of Chriſtian Churches, not to ſtretch forth the right hand of Brotherly affection to thoſe Churches, which, though they differ, and in ſome leſſer matters err, may notwithſtanding be Chriſts Martyrs, and our holy Brethren.

Mr. Thomas Pierce on St. John the 13. 35. Our love muſt be ſo extenſive, that it muſt reach even to all, not only to our fellow-diſciples, but to all men living upon earth: it muſt reach even to our enemies, not onely to thoſe without the pale of the Church, who do us little or no hurt, even Jews, Turks, Infidels, and Hereticks, for whom we pray once in a year in our Engliſh Liturgy, but to our Crueller enemies within the Church. *P.* 414. *item* 282. Whom our Lord hath enjoyned us not onely to forgive, but pray for, to love their ſouls, to pray for their repentance, and deſire they may be ſharers of immortality and bliſſe: of which we ſhall not have the leſſe, but rather the more, for having ſharers: and *tells us on St. John* 13. 35. *By this ſhall all men know that ye are my diſciples*, &c Love to Chriſtians as Chriſtians is as the badge and Cognizance, the teſtimony and proof of our real diſcipleſhip under Chriſt, and the firmeſt bond to hold us together in peace and love, not ſo much that we are of one Countrey, but that we are of one Chriſt, or to expreſſe it with St. *Paul*, that we have but *One Faith*, *One Baptiſm.*

Doct.

Doct. Hammonds *Pract. Catechiſm*, under meekneſs, to continue conſtant to the doctrine of the Catholick Church; and maintain the inward Communion, that of Charity, with all the true Church of God whereſoever they are, and with particular Churches ſo far as to embrace them with the armes of Chriſtian Charity, to joyn even with the erroneous Churches, ſo far as they are not erroneous, Separating onely from their Corruptions, *Idem*, on *firſt Epiſt. of St. John* 3. 14. We know that we are regenerate Chriſtians by our Chariry to other men, which he that hath not, is clearly an unregenerate, unchriſtian perſon.

Idem the firſt Epiſt. St. John 4.7. And evidence of our being from God, is Charity to our fellow Chriſtians; for that is moſt ſtrictly commanded and exemplified to us from God, and no practice renders us ſo like to Gods example, and ſo concordant to his precepts, as the ſincere exerciſe of this duty.

Dr. Barrow's *Vnity of the Church, annexed to his Treatiſe againſt the Popes Supremacy. P.* 36. The genuine meaning of that article, *Catholick Church*, may reaſonably be deemed this, that we profeſſe our adhering to the body of Chriſtians, which diffuſed over the World, doth retain the faith taught, the Diſcipline ſettled, the practiſes appointed by our Lord and Saviour, and his Apoſtles, that we maintain general Charity towards all good Chriſtians, that we are ready to entertain Communion in holy offices with all ſuch. *Item on Rom* 12. 18. *pag.* 230, 231. *Serm.* 3. purſue peace with all, without any exception, with men of all Nations, *Jewes*, and *Greeks*, and *Barbarians*: of all Sects, and Religions, perſecuteing Jews, and Idolatrous Heathens (as at that time;) men of all judgments and perſwaſions; Neither is there any evading our obligation to this duty, by pretending of others, that they entertain opinions irreconcileably contrary to ours, that they adhere to Sects and Parties which we diſlike and diſavow; that they are not ſo vertuous, ſo Religious, ſo Holy, as they ſhould be, or at leaſt not in ſuch a manner as we would have them.

Biſhop Saunderſons *Sermon.* 3. *Ad Aulam ſect.* 39. Here is that evil partiality we are to take heed of when we reſtrain the *Brotherhood* (or *Neighbour*) to ſome one party or ſociety (in the Church) ſuch as we think good of, and exclude the reſt, as if they had no part or fellowſhip in this Brotherhood, nor conſequently any right to that ſpecial affection where with we are to *love the Brethren*: which partiailty hath indeed been the very bane of the Churches

Churches unity and peace, and the chief Cauſe both of the beginning, and of the Continuance of moſt of the Schiſms, under which Chriſtendom hath groaned from time to time.

Englands *Black Tribunal*, p. 222. As I am a Member of this Church, ſo I am a Member of the Holy Catholick Church; as I hold Communion with, ſo I love and honour all Chriſtians in the World, that love the ſame Lord Jeſus in ſincerity, and call on his name, agreeing with thoſe Truths, that are abſolutely neceſſary, and clearly demonſtrated in the Word of God, though in charity diſſenting from ſome others, that are not neceſſary, Dr. *Hewyt's Speech at the Scaffold.*

Dr. *Aleſtrey's Sermon*, p. 168. Our Saviours addition, *Matth.* 5. 44. ſaith, that we muſt *love our Enemies.* The Chriſtians hath no *Canaanites*, as *Deut.* 7. but the moſt profligate Adverſaries of his Religion he muſt love, and pray for them, although they perſecute him, which makes appear, it doth at leaſt include enemies of Religion; for perſecutions ſeldom were upon any other ground: And Chriſt hath proved that the *Samaritan*, he whom the Diſciples would conſume, that Schiſmatick and rejector of Chriſt, is yet our Neighbour, *Luke* 10. and therefore him alſo we muſt love and pray for.

Item p. 322. *Serm.* 18. There is no ſort of men, nor any man, whom it is lawful for a Chriſtian not to love, and all the reaſons urged here by our Saviour do prove, that all mankind, whether good or bad, is the object of a Chriſtians love.

Mr. Kettlewells *meaſures of Chriſtian Obedience*, *Edit.* 2. *ch.* 3. *l.* 7. p. 133, *and* 134. It is not either diſtance of Countrey, nor contrariety of intereſt, no, nor what is moſt of all preſumed to exempt us from the obligations of this duty, diverſity of opinions, or perſwaſions in matters of Religion, which takes away from any man his right to all that kindneſs and advantage from us; but of whatſoever Countrey, Calling or Religion he be, he is our Neighbour meant in *Luke* 10. to whom all the inſtances of love muſt be performed; for what Religion was ever more odious to any one than the *Samaritan* was to the Jews, *John* 8. 48. Inſinuating thereby that any man, though ſo contrary in Religion, as thoſe two were to one another, is the neighbour whom the Law intends.

Mr.

Mr. Glanvell's *Eſſay upon Preaching*, *pag.* 32. Catholick Univerſal Charity is a Doctrine exceeding fit for theſe times, in which Diviſions and mutual Animoſities have produced ſo many fatal and deplorable effects; and though the doing this will diſpleaſe the Bygots and Beauteſeus of all ſides, yet we muſt go on arm'd with Courage and Patience of the Goſpel, and be inſtant in preaching Peace and Love though we are torn in pieces for it.

Idem, *Uſefulneſs of Real Phyloſophy to Religion*, *pag.* 32. I ſecure Charity for all the Diverſities of Belief, and equally offer my Friendſhip and Converſes to the ſeveral Sects and Perſwaſions that ſtick to the plain principles of the Goſpel and a vertuous life, overlooking their particular Fondneſſes and Follies.

Biſhop Taylor's *Advice to his Clergy*, *p.* 29. Let no names of Sects or differing Religion be kept up among you, to the diſturbance of the publick Peace, and private Charity; and teach not the people to eſtimate their Piety by their diſtance from any Opinion, but by their Faith in Chriſt, Obedience, and love to all Chriſtian people, even though they be deceived.

Again Rule 47. Let the buſineſs of your Sermons be to preach Holy Life, Obedience, Peace, Love, among Neighbours Hearty Love, to live as the Old Chriſtians did, and the New ſhould.

Dr. Tillotſon's *Sermon on Luke* 9. 55, 56. *pag.* 7. The Goſpel deſigns Univerſal Love and peace and Good Will, and now no difference of Religion, no pretence of Zeal for God and Chriſt can warrant and juſtifie the contrary.

Idem. Vol. 1. *of Sermons*, *pag.* 213. When we come to Heaven we ſhall enter into the Society of the Bleſſed Angels, and of the Spirits of juſt Men made perfect; that is freed from all thoſe paſſions and infirmities which do now render the converſation even of the beſt men, ſometimes troubleſome to one another. We ſhall then meet with all thoſe excellent perſons, thoſe innocent and charitable Souls, whom we have ſeen, and heard, and read of in this World, with all intimate Friends, and perhaps with many of our Enemies, to whom we ſhall then be perfectly reconciled, notwithſtanding all the warm conteſts, and peeviſh differences which we have had while in this World, even about matters of Religion: For Heaven is a ſtate of perfect Love and Friendſhip; all Quarrels and Contentions, Schiſms and Diviſions will then be effectually hindered, not by Force but by Love, and all thoſe Controverſies

of Religion, which are now ſo hotly agitated, will then be finally determined by a perfect knowledge, and convincing Light.

Lloyd *Biſhop of St.* Aſaph *in Sermon November* 5. 1680. *pag.* 9. We know that Chriſt gave love for the Character by which his Diſciples were to be known, *Joh.* 13. 35. and leaſt men ſhould unchriſtian others, that they may hate them and deſtroy them afterwards, Chriſt enlarged his precept of love, and extended it even to Enemies, and not onely to ours, but to the Enemies of our Religion, *Mat.* 5. 43, 44.

Mr. Cook's *Sermon on Rom.* 12. 18. *pag.* 6. The Church of Chriſt allowes no Enemies at all, but like it, Charity is Oecumenick and Univerſal, nay, like God himſelf Infinite and Eternal, it knows no bounds of Love, nor reſpect of Perſons, and muſt never fail; ſurely then Chriſtianity muſt fail, utterly vaniſh and periſh ſo long as we are at variance among our ſelves.

Idem, pag. 10. The grand Duties of Humility, Peace and Univerſal Charity, are delivered in the Scriptures, in the moſt plain expreſs and entire manner, as to all Points and Circumſtances of obligation; and therefore whatſoever places are erected againſt thoſe fundamentals of Practice, deſtroy the very eſſence and being of Chriſtianity.

Unity of the Catholick Church, pag. 7. Catholick Unity conſiſts in Unity of Belief, and in the Unity of Charity, having an intimate Fellow-feeling of all the good or evil which befals any, joyned in ſo near a relation as fellow-members, beyond the compaſs of ordinary Humanity, whereby we are bound not onely to pray for, but by all Offices of Kindneſs and moſt intimate Affection, to aſſiſt and relieve each other in the ſame Houſhold of Faith.

Item. pag. 53. Many of our Church, yea the conſtitution it ſelf hath been often charged and reviled, though moſt unjuſtly, with too favourable an inclination to them of *Rome*, becauſe we are not ſo haſty and peremptory in unchurching them altogether, or damning preſently all that have been, or are ſtill of their communion, as ſome would have us; which is in effect for being more tender of preſerving the Principles of true Catholick Unity then in pleaſing ſome private Humours or Prejudices.

Mr. Pygot's *Abners Plea for Accom. pag.* 38, 39. Now whatſoever Breaches or Diviſions happen in other Kingdoms, which are without God in the World, and Strangers from the Covenant of Grace, *Pſal.* 122. 3. yet let *Jeruſalem* the Church of God be alwayes

wayes like a City which is at Unity within it ſelf: Methinks *Philadelphia* (the name of one of the Seven Golden Candleſticks, *Rev.* 1.) is a fitting name for a Church, which ſignifies brotherly Love; and every Congregation ought to be in a good Senſe the *Family of Love*.

Item. pag. 43. Conſider there is but one Body, *Eph.* 4. 4. the whole Church is but one Body, and the Members of the ſame Body do not uſe to contend one with another.

Dr. Barrow's *Serm.* 8. *pag.* 316. I cloſe up all with this Corollary, that if we muſt live lovingly and peaceably with all men, then much more are we obliged to do ſo with all Chriſtians. —Our Spiritual Brethren, Members of the ſame Myſtical Body, Temples of the ſame Holy Ghoſt, Servants of the ſame Lord, Subjects of ſame Prince, Profeſſors of the ſame Truth, partakers of the ſame Hopes, Heirs of the ſame Promiſe, and Candidates of the ſame Everlaſting Happineſs.

That an Agreement of all Chriſtians in any one Sect or Perſwaſion is never to be Expected.

Biſhop Jewel's *Anſwer to Mr.* Harding's *Preface.* It were above all things to be deſired of God, that his Heavenly Truth may paſs forth without theſe contrarieties and Quarrels of judgments; and many Godly Wiſe Men are much offended to ſee it otherwiſe; but thus it hath been ever from the beginning.

Sir Francis Bacon *in his Advertiſements of the Controverſies of the Church of* England, *pag.* 183. *of his works.* It is excellently alluded by that Father, that noted that Chriſts Garment was without Seams, and yet the Churches Garment was of divers colours; and ſets down as a Rule, *In veſte varietas ſit, ſciſſura non ſit.*

King James *the Firſt's* Βασιλικὸν Δῶρον, *Epiſtle to the Reader*; That the variety of Mens Minds is ſuch, that *tot Capita tot Senſus*; yea, and that even the very Faces, that God hath by Nature brought forth

in the World, do every one of them in ſome of their particular Lineaments differ from any other.

Biſhop Andrew's *Serm. pag.* 519. Contentions there were, when St. *Paul* and his fellow Apoſtles lived, in the Churches under them of their times, in the very prime of the Primitive Church then were there contentions; this I note, that we may not think it ſtrange if there be contentions in our times, they ſhall be no ſtrangers with us in ours, they were not with them in theirs.

Εικ Βασιλ; *Of the difference in point of Church Government, Sect.* 21. Nor is it any point of Wiſdom or Charity, where Chriſtians differ, (as many do in ſome points) there to widen the differences. *Item*, Upon the many Jealouſies and Scandals rais'd upon the King; 'Tis ſtrange, that ſo Wiſe Men as they would be eſteemed, ſhould not conceive, that difference of perſwaſion in Matters of Religion may eaſily fall out, *&c.*

Mr. Hooker *of Juſtification, pag.* 68. Ye are not now to learn that as of it ſelf it is not hurtful, ſo neither ſhould it be to any ſcandalous and offenſive, in doubtful caſes to hear the different Judgments of men, be it that *Cephas* hath one interpretation, and *Apollos* another, that *Paul* is of this mind, that *Barnabas* of that: if this offend you the fault is yours. Carry peaceable Minds, and you may have comfort in this variety.

Dr. Edward Bulkley, *In his Apology for the Church of* England, *Article* 5. *pag.* 104. *Edit.* 1608. *in Anſwer to* Wright's *Articles.* You vainly and falſely exaggerate Controverſies and irreconcilable Jarrs (as you tearm them) among us in eſſential points of Faith. I confeſs, there hath been in our Church ſome Controverſie concerning External Ceremonies, and Form of Covernment, as there hath been heretofore between good men, as between *Peter* and *Paul*, between *Paul* and *Barnabas*, between *Anicetus* Biſhop of *Rome* and *Polycarpus*, between *Chryſoſtom* and *Epiphanius*, and many others, who all were godly men, agreeing in unity of Faith, and knowledge of the Son of God.

Mr. Hieron's *Sermons in Bargain of Salt.* Now among our ſelves, betwixt us and other Churches there are ſome differences in Opinion, as it cannot be holpen ſo long as we carry with us our natural imperfections.

Mr. Chillingworth *chap.* 1. *Sect.* 13. Becauſe the contrary belief may be in ſuch points, in which Scripture may with great probability be alledged on both ſides; a ſure note of a point not neceſſary,

neceſſary, that men of honeſt and upright hearts, true lovers of God and of Truth, ſuch as deſire above all things to know Gods will, and to do it, without any fault at all ſome go one way, ſome another, and ſome ſuſpend their judgments.

Biſhop Bramhals *Juſt Vindication of the Church*, We ſee that all the famous and principal Churches of the World, the *Grecian*, *Roman*, *Proteſtant*, *Armenian*, *Abyſſine* have their peculiar differences one with another, and each of them among themſelves.

Item p. 19. Though I am far from beleiving, when *Logomachies* are taken away their real diſſentions are not half ſo numerous, or their errours half ſo foul as they are pointed out by their Adverſaries, yet to hold Communion with them in all things is neither lawful nor poſſible.

Biſhop Tailors *Coll. of diſcourſes in Epiſt. Dedic. before Liberty of Proph.* No part of this diſcourſe teacheth, or encourageth variety of Sects and contradictions, but ſuppoſeth and finds them already in being, and therefore ſince there are, and ever were, and ever will be variety of opinions, becauſe there is variety of human underſtandings, and uncertainty in things. Few men conſider, ſince men have ſuch variety of principles ſuch ſeveral conſtitutions, educations, tempers, and diſtempers, hopes, intereſts, and weakneſſes, degrees of light, and degrees of underſtanding, impoſſible all ſhould be of one mind.

Item p. 401. This variety of opinions in ſeveral perſons, an Argument only of diverſities of operations while the Spirit is the ſame.

Biſhops Reynolds *Brotherly Reconciler* ; In that the Apoſtle ſaith, if in any thing ye be otherwiſe minded, we may from hence learn that in the beſt ages of the Church there have been, and therefore we cannot but expect that there ever will be, variety and difference of Judgment among the members thereof ; firſt, while we know but in part. Secondly, While there is difficulty in the diſquiſition of Truth. Thirdly, Weakneſs of judgment in men to make that enquiry, *&c. p.* 17.

Item p. 19. Till all the members of the Church have attained unto their full Stature, there cannot be expected ſuch an univerſal conſent of Judgments, and harmony of Doctrines, even amongſt good men themſelves as ſhall not admit of ſome variety and diſſonancy.

Biſhop

Biſhop Saunderſons *Serm.* 8. *Ad Aulam, Sect.* 25. Mens underſtandings are not all of one ſize and temper, even they that have the largeſt and cleareſt underſtanding, yet know but in part, and are therefore ſubject to errours and miſapprehenſions; therefore it cannot be hoped there ſhould be ſuch a conſonancy and uniformity of Judgment, no not among wiſe and Godly men, but that in many things, yea and things ſometime of great importance, they may and will diſſent one from another unto the Worlds end.

Biſhop Wilkins *Serm.* 13. *p.* 407, 408; 'Tis a thing moſt reaſonable and fitting in it ſelf, [ſpeaking of Moderation] becauſe of the fallibility of human judgment, and that not only from the impotency of our faculties, and the prejudices we are liable to from the account of intereſts, but likely from the difficulty and obſcurity of things, the moſt Learned and inquiſitive men many times differing in their judgments, all which put together ſhew how exceeding difficult, and next to impoſſible it is that men ſhould ever agree in the ſame apprehenſions of things.

Glanvell's *Catholick Charity*, *p.* 34. The Learned and the prudent Churches, and Councels, Confeſſors, and Fathers, the former and the latter ages, the vertuous, and the devout, the credulous and the inquiſitive, they have all differed in the leſſer matters of belief, and every man differs from almoſt every other in ſomething. *p.* 37. 'Tis a frequent wiſh with ſome that all men were once of one mind, but then it muſt be theirs no doubt, for they would not judge it reaſonable upon other terms. They may as well wiſh that we were all of one age, complexion, humour, and degree of underſtanding. 'Tis enough that ſuch agreement is not neceſſary, yea I take the other ſtep, 'tis impoſſible. Our Tempers, Capacities, Educations, Genius's, Converſes, Intereſts, Accidents are ſtrangely divers, therefore our apprehenſions muſt needs be different.

Decay of Piety, *p.* 409; Not that I ſuppoſe it poſſible to extinguiſh all diverſities of opinions among men, who from their differing faculties, and other guiltleſs occurrents may and will have their judgments ſeverally diſpoſed.

Doctor Barrows *Vol.* 3. *Serm.* 8. Men ſeeing by ſeveral lights, reliſhing by diverſly diſpoſed palates, and meaſuring things by differing ſtandards, we can hardly do or ſay any thing Religious or Civil, which if approved or applauded by ſome, will not be diſliked and blamed

blamed by others in this irreconcileable diverſities and inconſiſtency of mens apprehenſions.

Deſign of Chriſtianity, Chriſtians becauſe of the diverſities of their capacities, educations, and other means and advantages, ſome points may be moſt plainly perceived by ſome to be delivered in the Scripture, which cannot be ſo by others with the like eaſe.

Doctor Stillingfleets *Irenicum*, *p.* 21. *Argu.* 2. The peace and ſettlement of Chriſts Church not depending upon a condition never likely to be attained in this world, which is the agreement and uniformity of mens opinions; for as long as mens faces differ their judgments will.

The True ſtate of the primitive Church, *p.* 2. Mens underſtandings are as various as their ſpeech or their countenance; otherwiſe it were impoſſible there ſhould be ſo many underſtanding and moderate, yea and conſcientious men alſo Papiſts, Lutherans, Calviniſts, all in ſuch oppoſition one againſt another.

Conf. Plea for the Non Conformiſts, *part.* 4. *pag.* 40. How various are the degrees of light, and the dictates of Conſcience even in good, wiſe, and ſelf-ſearching men, and that even in a diviſion of judgment and practice! The firſt cauſe is different degrees of Light, and means of attaining knowledge: Some are more deep and quick, ſearching and induſtrious, have better means and opportunities of knowing: I do not now take notice of the biaſſes of education, prejudice, pre-poſſeſſions, and paſſions of Men, nor the influence of the world upon mens alterations.

Kidders *Sermon of peace*, *p.* 24. It is indeed very poſſible after all that the beſt men may differ from each other.

Mr. Wakes *Sermon* on *Rom.* 15. 5, 6, 7. *p.* 8. Mens different capacities, and opportunities, and tempers, and educations conſidered, 'tis in vain to expect that all good men ſhould agree in all their notions of Religion, any more then we ſee they do in any other concerns whatſoever. And *p.* 9. That mens underſtandings are different, and they will argue different ways, and entertain different opinions from one another about the ſame things, and yet may nevertheleſs deſerve on all ſides to be eſteemed very good and wiſe men for all that.

Serious and Compaſſionate Enquiry, It is true indeed there may be, and muſt be diverſities of apprehenſions in ſeveral points of Chriſtianity, while men are of different capacities.

Mr.

Mr. Cooks *Sermon*, on *Rom.* 12, 18, p. 7. It cannot poſſibly be meant their agreement in judgment, *Rom.* 12, 16. for that you know cannot be forced, one mans mind (though he would himſelf) cannot always be bent to anothers perſwaſion: yet there are ſome among us, great pretenders too to holineſs, who value no agreement like that in principles; if they can but meet with a man that jumps with them in ſentiments, he is cheriſhed and embraced as a knowing man, well enclined and diſpoſed to good things.

Argument for Tol. in differences of Opinion, Printed 81. *p.* 2. Had God intended we ſhould be all of one opinion, as indeed that we ſhould be of one Faith, he could have made every thing as clear and plain in the Holy Scripture, and as undoubted as any *p.* 4. *Idem.* By way of illuſtration let us make a ſuppoſal, that a Maſter biddeth three or four of his Servants do ſuch or ſuch a thing, and that the Servants differ about the ſenſe and meaning of the command, one underſtanding it one way, another another way, and a third in this, the fourth in that, according to the judgment of their own diſcretion; and this is our Caſe we all are equally ſervants not bound to that ſenſe of the word which another gives, indeed ſome ſervants are to bring the word to others, but thoſe others not bound to the ſenſe of it further than they are perſwaded it is their Maſters: ſearch the Scriptures, and try the ſpirits, *&c.*

Principles and Practices of Moderation. &c. p. 310. It is no leſs unreaſonable to malign our brethren becauſe they are not in every thing of our judgment, than to quarrel with each other upon the account of the unlikeneſs we obſerve in our faces and conſtitutions.

Mr. Tulli's *Sermon of Moderation, p.* 17. Let us not therefore, if we have any ſenſe of Moderation and temper, perſiſt to dreſs up things in hideous and portentous ſhapes to frighten and exaſperate one another, but let us rather aſcribe the differences amongſt us to error of judgment, the prejudices of education, infelicity of Conſtitution, or to any other of thoſe either innocent or excuſable cauſes, which render an intire unity of opinions an impoſſible thing.

That

That Mutual Favour and Forbearance of one another in Love is neceſſary among Chriſtians in their Diverſities of Judgments.

EDward *the Sixth*, *Queen* Elizabeth, *King* James *the Firſt*, *King* Charles *the Firſt and Second*, *and King* James *the Second*, all gave their Toleration and Indulgence to the ſeveral Churches Diſſenting from us; the *Dutch* at *Colcheſter*, *Walloones* at *Norwich*, and *French* at *London*, and at *Canterbury*, or elſewhere.

King James *the Firſt of Bleſſed Memory*, *in his Letters to the States of the United Provinces*, *March* 6. 1613. Magis Autem e re fore, ſi Miniſtris veſtris ſtricte imperetis, ut pacem colant ſe invicem tolerando in iſta opinionum & ſententiarum diſcrepantia. —Eoque juſtius videmur vobis hoc ipſum ſuadere debere, quod neutram comperimus adeo deviam, ut non poſſint & cum fidei Chriſtianæ veritate, & cum animarum ſalute conſiſtere. But it would be more advantageous, if you did give a ſtrict charge to your Miniſters, to keep the Peace by mutual Toleration of one another in the difference of Opinions and Judgments. And therefore we ſeem more juſtly to give you this Counſel, becauſe we find neither of theſe Opinions ſo Erroneous, but that they may conſiſt with the Truth of the Chriſtian Faith, and the Salvation of their Souls.

Biſhop Hall's *Letters to* Duræus. Why do we profeſs Chriſtian Charity if we do pertinaciouſly refuſe to Indulge the difference of our Brethren from us in theſe Scholaſtick Problems (ſo he calls the differences between *Lutherans* and *Calviniſts*) when we know that our benign Saviour moſt mildly tolerated, and ſilently paſſed by more grievous in his own Domeſticks.

King Charles *the Firſt's Meſſage of a Treaty from* Oxford, *March* 3. 1643. He deſired the Members of both Houſes of Parliament to conſult and agree upon ſuch things, as might conduce to the maintenance and defence of the Reformed Proteſtant Religion, with due conſideration for all juſt and reaſonable eaſe to tender Conſciences.

Item in the Kings Second Meſſage for Peace, January 29, 1645. That by the Liberty offered in the fifteenth preſent for the eaſe of their Conſciences, who communicate not in the Service already eſtabliſhed by Act of Parliament in this Kingdom, he intends, that all other Proteſtants behaving themſelves peaceably in and towards the Civil Government ſhall have the free exerciſe of their Religion in their own way.

Item to the Prince of Wales. The charitable connivance, and Chriſtian Toleration often diſſipates their ſtrength whom rougher oppoſition fortifies.

Dr. Hammond's *Sermons pag.* 72. I am confident, there were no ſuch way of deſigning a proſperous flouriſhing durable Kingdom, as to found its Polity upon Goſpel Principles, and maintain it by the Goſpel Spirit (*id eſt*, of Love and Meekneſs) I have Authority to think that was the meaning of the Propheſie of Chriſts turning Swords into Plough-ſhares, *&c.*

Advice to the Church of England, *Roman Catholicks, and Proteſtant Diſſenters tells us, pag.* 23. Dr. *Hammond* left it to the Witneſſes of his End as his dying Counſel to the Church of *England*, that they diſplaced no man out of the Univerſities, or preſent Church; but that by Love, and an Holy Life they ſhould prevail upon thoſe in poſſeſſion then, to come into their Church. Which he had (as he tells us) from an eminent hand in *Oxford*, a year or two after the Doctors Death.

Mr. Hales *of Erring Chriſtians, pag.* 28. *Edit.* 2. The Chriſtians were called *Chriſtians* from a word ſignifying benignity and ſweetneſs. What reaſon is there why that ſhould not be one of the chiefeſt notes of the Church of Chriſt, which did ſo eſpecially characterize a Chriſtian man, except there were a decay of it at this day in the Church? *Georgius* a Factious Biſhop of *Alexandria* is ſaid *oblitus profeſſionis ſuæ, qua nil niſi juſtum ſuadet & bene*; Quite beſides his profeſſion, whoſe eſpecial notes were Gentleneſs and Equity, in the ſenſe of the Heathen *Ammianus Marcellinus*.

King Charles *the Second in a Declaration from* Breda, was for Liberty

Liberty to Tender Conſciences, and ſayes that no man ſhall be diſquieted for Differences in Opinion in Matters of Religion, which do not diſturb the Peace of the Kingdom, *pag.* 5. and 18. This Declaration his Majeſty afterwards, *May* 8. 1661. reſarms a Promiſe ſolemnly made. This Declaration or Promiſe he tells both Houſes, *July* 8, 1661. that ſo oft as he comes to them he mentions his Declaration from *Breda*, that himſelf as well as they might mind it. In his *Majeſties Declaration of Decemb.* 26, 1662. He tells us, that he remembers the very words of the Promiſes from *Breda* that concern'd Liberty of Conſcience, and the confirmations he hath made of them ſince upon ſeveral Occaſions, and that he is ſtill firm in Reſolution of performing them to the full. He tells what hindered; But it muſt not be wondered at, ſince that Parliament to which thoſe promiſes were made in relation to an Act, never thought fit to offer us any to that purpoſe. His Majeſty publickly declared his avowed readineſs in his Proclamation, *July* 16. 1669. to indulge Tender Conſciences.

Biſhop Bramhall's *Juſt Vindication, &c. pag.* 279. Men may vary in their Judgments, and yet preſerve Chriſtian Unity and Charity in their Affections one towards another, ſo as Errours be not deſtructive to Fundamental Articles.

Biſhop Gauden *of ſlight Healing, pag.* 102. That Lenitive of Equanimity, Forbearance, and Moderation (in reſpect of Conſcientious Diſſenters from the publick Conſent, Cuſtoms and Conſtitutions in the Church) which Chriſtian Charity requires, and publick peace with ſafety may bear.

Idem, pag. 93. Scandalous for any to plead that they may have Liberty or Toleration for that, which by publique Advice, and upon due ſearch is found to be ſuch, as is prone to endanger, or diſorder and infect the whole.

Biſhop Reynold's *Brotherly Reconciliation, pag.* 19. In this caſe of unavoidable differences among good men, there ought to be Mutual Charity, Meekneſs, Moderation, Tolerance, Humanity uſed.

Idem, pag. 25. Brings in a ſaying of Mr. *Calvin*; ſuch a man (ſaith he) is a ſincere Miniſter of Chriſt, a godly and a moderate Man, therefore, though he diſſent from us, I will not ceaſe to love him ſtill.

Biſhop Taylor's *Collection of Diſcourſes, pag.* 603. To refuſe our Charity to thoſe who have the ſame Faith, becauſe they have not

all our Opinions, and believe not every thing neceſſary which we over-value, is Impious and Schiſmatical; and to this ſenſe is that of St. *Paul*, *If I had all Faith, and have not Charity, I am nothing*, &c.

Idem. If men pleaſe, what-ever advantages would be conſequent to an Unity of perſwaſion may be ſupplied by a charitable compliance, and mutual permiſſion of Opinion, preſcribed us by the Lawes of Chriſtianity.

Idem, Epiſt. before Lib. of Proph. in Collection of Diſcourſes, &c. I thought it might not misbecome my duty and endeavours, to plead for Peace and Charity, and Forgiveneſs, and Permiſſions mutual. And in *Defence of that Piece in the Second Edition.* Now I have done all that I can do; onely I cannot repent me of ſpeaking Truth, or doing Charity. nil Anſwer, whatſoever is againſt the Foundation of Faith, or contrary to good Life, and the Lawes of Obedience, or deſtructive to humane Societies, and the publick and juſt intereſts of Bodies Politick; is out of the limits of my Queſtion for Toleration.

Idem, I think I have ſpoken reaſon in my Book, and examined it with all the ſeverity that I have, I writ this, becauſe I thought it was neceſſary, and ſeaſonable, and charitable, and agreeable to the great precepts and deſign of Chriſtianity, conſonant to the practice of the Apoſtles, and of the beſt Ages of the Church, and of the nature of the thing.

Biſhop Hacket's *Sermon on Acts* 5. 39. *p.* 22. An Unanimity of Opinions is not neceſſary to Friendſhips, ſaith *Ariſtotle* very well. Dear Friends may retain the ſweetneſs of love together, and yet vary in ſome concluſion of Judgments; a little more may be granted that each may be earneſt to win the other to aſſent.

Idem, pag. 25. But if ſundry ſhapes and appearances of reaſon will not ſuffer us all to enjoy the ſame Knowledge, and the ſame Conſcience, yet let us Diſſent as Brethren, and not as Enemies.

Biſhop Saunderſon's *Serm.* 9. *ad Aulam, Sect.* 23. We ſee Philoſophers, Lawyers, and Phyſitians, confuting one anothers Opinions in great Volumes, and we allow it in them; but difference in Opinions is more tolerable in Divinity, by how much the things about which we are converſant are of a more ſublime, myſterious, and of an incomprehenſible Nature, than are thoſe of other Sciences.

Biſhop

Biſhop Wilkins *Sermons on Rom.* 14. *p.* 57. There are ſeveral Truths which are not of ſo great conſequence as Unity, Peace and Charity; and therefore in ſuch things there ought to be a mutual forbearance towards one another. *Idem Sermon* 13. It is no difficult matter for men to be fair and kind, and moderate towards ſuch as are of the ſame way and agree with them in the main. *Idem pag* 413. 414. This vertue Moderation will be very advantageous to the peace and welfare of hu nan ſociety in the general, which doth very much depend upon the mutual condeſcenſion and forbearance of men towards one another with things about which they differ.

In the Preface to Dr. Worthingtons *Scripture-Catechiſm*, deſcribing the Author deceaſed; among other there were no vertues he was obſerved to be more an example of then a Dove-like innocency, ſimplicity, Meekneſs, Humility, and peaceableneſs, candor and ingenuity the moſt Chriſtian, becauſe the greateſt and moſt univerſal Charity, in which thoſe that diſſented in matters of Religion, (which is rare in theſe days) had not onely a real but a great intereſt.

Dr. Aleſtries *Sermons*; If you would diſcover what the temper of the Goſpel is, you may ſee it in its Prophecy and Picture in the Prophet, *Iſaiah* 11. 6, 7. 65, 25. The Wolf ſhall dwell with the Lamb, and the Leopard ſhall lye down with the Kid, *&c.* Whatever miſchief theſe have in themſelves there is nothing of devouring, or of hurt to one another in this ſtate, they lye down and dwell together.

Again Sermon 18. *p* 36. In the name of God what did Chriſt mean when he preſcribed this Precept, when he diſputed, preſt it thus upon us, *Math.* 5. 44. Or what do Chriſtians mean when they do break and tear this precept and themſelves. Though I be far from any hopes to reconcile our parties, (as by Gods help I ſhall ever be from making any) yet I will offer an expedient to make them not ſo noxious, namely if they will keep the difference of their judgments from breaking out into their affections and actions.

Dr. Barrow *Vol.* 3. *Sermon* 7. *p.* 250, 251. It concerns us therefore if we would live peaceably in ſuch diſputable matters, reſerving all due reverence to the judgments of the moſt, the beſt, and wiſeſt perſons, to be contented in a modeſt privacy to enjoy the reſults of a ſerious and impartial diſquiſition, patiently enduring

others

others to diſſent from us; and not attempting by needleſs fruitleſs and endleſs contentions to gain others to our perſwaſions, eſpecially ſince the Truth contended for may not be worth the paſſion employed about it. *Idem Serm.* 8th. againſt Evil-ſpeaking *p.* 67. 'Tis very unjuſt when as we do need the candid judgment, and forbearance, and pardon of others for many things faulty and offenſive that we commit, to refuſe the like to others.

Glanvells *Catholick Charity*, *p.* 29. Seeing then that Charity is neceſſary, and agreement in opinions is neither neceſſary, nor poſſible we ought to comply with our main duty notwithſtanding our leſſer difference. If this were conſidered unity of affection might be preſerved amidſt diverſity of opinions.

And p. 20. Then will the Church be glorious indeed when Chriſtians ſhall make differences in opinions, and diſpenſable practiſes, the objects of their mutual forbearance.

Idem p. 59. If any ſhould now ask me whether this Doctrine of Univerſal Love does not tend to univerſal Toleration, I ſhould anſwer that thus far it doth, that all private perſons ſhould Tolerate each other, and bear with their brothers infirmities, that every man ſhould allow another that Liberty, which he deſires himſelf in what the Laws of God and Man have left him free, and permit him his own opinion without cenſure or diſpleaſure: But as to the publick, I do by no means think it modeſt for us to determine what the Government ſhould do.

Doctor Mores *Myſtery of Iniquity, and Anſwer touching Liberty in Religion*, *p.* 542. I ſay then for all Proteſtants Churches whoſe Religion is the Bible, it is little detriment or indecorum for them to uſe ſo well a limited indulgence (as I have above deſcribed) to their weak but ſincere nurſlings, who are ſo thorough formed Chriſtians, as cordially to believe all the eſſential parts of our Religion, but are onely puzled in ſome opinions and ſcrupuloſities that are preter-eſſentials. It is no more unſeemly to permit ſomthing to them peculiarly, than for a tender Mother to indulge ſomething to a Child that breeds teeth, or is any otherways weak or ſickly; or a Maſter of a Family to permit, if not provide ſome proper accommodations for thoſe of his Family a part, whoſe infirmities or conſtitutions make them leſs fit to dine or ſup at his common Table.

Idem Miſtery of Godlineſs, *Preface p.* 19. A mutual Agreement in bearing with one another diſſents in the non fundamentals of Reli-

Religion is really a greater ornament of Chriſtianity than the moſt exact Uniformity imaginable, it being an eminent exerciſe of Charity, the flower of all Chriſtian Graces, and the beſt way (I think) at a long run to make the Church as uniform, as can juſtly be deſired.

The Author of the Whole Duty of Man. The leſſer differences in opinion, muſt be born with on both ſides and muſt not in the leaſt abate our brotherly Charity to each other.

Biſhop of St. Aſaph's *Sermon on 5th. November before the Houſe of of Lords.* As our Holy Religion excells all other in this admirable temper of love, ſo by this we may uſually judge who they are that excell among Chriſtian Churches, when there happens any difference between them.

Biſhop of Salisbury's *Hiſtory of the Rights of Princes, pag.* 257, 258. It is obſervable, the beſt of Clergy-men have been the moſt gentle to thoſe that differed from them. But the unworthy who will not trouble themſelves with the laborious methods of conquering errors, are always apt to extream and cruel courſes, ſince they know they muſt prevail with theſe, or none at all.

Doctor Caves *Goſpel Preached to the Romans, pag.* 84; The precepts which our Lord gives, and moſt earneſtly recommends in order to the general benefit of mankind, are thoſe of Meekneſs, Mercy, Forbearance, Long-ſuffering, brotherly Kindneſs, and Charity.

Doctor Stillingfleets *Irenicum Preface*; There were after this Decree at *Jeruſalem, Acts* 15. 29. great diverſities of practice, and diverſities of Obſervations among Chriſtians, but the Holy Ghoſt never thought them fit to be made matters of Law, to which all parties ſhould conform; all that the Apoſtles required as to theſe was mutual forbearance, and condeſcentions towards each other in them. *And in Pref. to Unreaſonableneſs of Separation he pleads for favour for them and forbearance.*

Mr. De l' Angle, In the Name of God my Lord (in his Letter to the Biſhop of *London*) do all that poſſibly you can to bring them back to their duty by ſweetneſs and Charity which is onely able to do great things on theſe occaſions; for men who have always ſomething of pride, do commonly oppoſe every thing thot ſeems to them to act by bare Authority only, they fearce ever fail to yie ld themſelves up to forbearance and condeſcention. I ſhall alſo here mention the judgment of divers eminent Paſtors of

of the French Church in thoſe Irenical diſcourſes, Geſel *Hiſt. part* 2. It were in the firſt place to be wiſhed that all who do profeſs the Diſcipline of Chriſt would think and ſpeak the ſame thing: but ſince the weakneſs of humane underſtandings, this difficulty of Divine things is ſo great, that ſuch an abſolute conſent amongſt pious perſons is ſcarcely to be expected in this World, the next thing to be endeavoured after is that they may agree in the belief of the principle Heads of our Religion; and as for other things which neither of neceſſity belong to Holineſs of Life, nor the comfort of Souls, nor the Kingdom of God, that men would ſo believe them, as to bear with them who think otherwiſe concerning them. For that this may lawfully be done the thing it ſelf declares, and St. *Paul* pronounceth; not onely in many places doth permit, but even commands us to bear with Diſſenters: This is the common opinion of all perſons, which from the firſt ages of Chriſtianity to the preſent times have been of any eſteem or honour in the Church.

Principles and Practices of ſome Moderate Divines, *p.* 308. Let the Profeſſors of Chriſtianity labour for the true ſpirit and temper of Chriſtians, and it will be as well with the Chriſtian World as if we were all of the ſame mind; I mean let us not Magiſterially impoſe upon one another, and be ſo Charitable as to believe well of Diſſenters from us that live good lives. *Item p.* 348. That we may contend with each other about nothing more then who ſhall expreſs in the midſt of our different perſwaſions moſt Charity and moſt Candor.

Conformiſt Plea to the Non-Conformiſt, *part* 3. *p.* 62. Doth Chriſtian Love and Compaſſion prompt us, to wiſh our perſecuted Brethren in *France* enjoyed the liberty of the true Religion there? And if they ſhould enjoy a freedom there, ſhall we deny a liberty to Proteſtant Brethren here? I can ſee no ways to avoid a Juſtification of the barbarous uſage of Proteſtants there, by them that proſecute Proteſtants here?

Idem part 4. *p.* 1. Peace, Love, and Forbearance have a greater place aſſigned them in Religion, than the things in controverſie, which cauſe our Diviſions. And whether it be Meeter for the greater things to ſuffer by the leſſer, or the leſſer to give place to the greater, let common reaſon judge, and common experience come in as an evidence.

Mr

Mr. Kidder's *Serm. of Peace, pag.* 24. The beſt men as they may differ from each other, but then their Chriſtian charity will diſpoſe them to forbear, and forgive, and to debate with great calmneſs and temper; which is the way at once to Truth and Peace.

Mr. Tully's *Serm. of Moderation, pag.* 2. Thoſe Homiletic, or if I may ſo ſpeak, converſable Graces of Meekneſs, Gentleneſs, Forgiveneſs, Forbearance, *&c.* are ſo frequently preſſed upon us in the Sacred Writings, upon this proſpect partly, no doubt, that they all of them tend mightily to the ſweetning of Societies, and to the prevention, or healing thoſe differences which are apt to embroil us.

Argument for Toleration and Indulgence in relation to differences in Opinion, pag. 2. We muſt diſtinguiſh between points of Faith and Points of Opinion; that we ought to bear one with another in reſpect of differing Opinions as God doth bear with us all: he hath left ſomethings leſs plain and clear then others as matters both to exerciſe the reaſonable faculties of good and pious men, and to afford them ſubjects of mutual Charity and Forbearance in their different Sentiments and Apprehenſions about them.

Item, pag. 25. As for Separations into ſeveral and diſtinct Conventions, I ſee no cauſe of fearing any greater inconvenience in them to the Church, or to the State, if mutual Toleration and Indulgence be the received Principle, than is in ſo many ſeveral Clubs of Friendſhip, or Companies of Trade. However different they may be from one another, in other reſpects, in this they will all agree to love one another for that of God they ſee, and to maintain the publick Liberty, the common Intereſt of all, and ſo though they are as many Conventions as you can imagine, (and the more the leſs dangerous, one will balance another) yet they are not Factions.

Form of Prayer, Dec. 22. 1680. By the power of thy Holy Spirit of Peace, diſpoſe all our Hearts to ſuch Meekneſs of Wiſdom, ſuch calm and deliberate Long-Suffering and Forbearance of one another in Love, that ſo we may live in Peace, and the God of Peace may be with us.

That Force and Capital Puniſhments are not to be Inflicted on Chriſtians for their difference in Opinions from us.

Good Advice to the Church of England, *&c. pag.* 22. And to the end that I may do the Reformation Right, and the Principles of the Church of *England* Juſtice, thoſe in Queen *Maries* Time, particularly *Latimer*, *Philpot*, *Bradford*, *Rogers*, very eminent Reformers, hardly one perſon of any Note but did paſs Sentence on Perſecution as Anti-chriſtian; the Apologies afterwards of the ſame ſtrain as may be ſeen in *Juel*, *Haddon*, *Reynolds*, &c. cenſuring the Papiſts for the Perſecutions that they raiſed againſt the Proteſtants for matters of pure Religion.

Biſhop Juel's *Defence of the Apol. pag.* 484. St. *Auguſtine* ſaith, *Nullis bonis in Catholica Eccleſia hoc placet ſi uſque ad mortem in quenquam licet hæreticum ſæviatur.* No good man in the Catholick Church likes that any Heretick ſhould be puniſhed with Death. As for our parts, ſpeaking of our Church, we were never yet guilty to one drop of your blood. We ſeek no Aid at Fire and Sword, we will rather ſay with St. *Jerom*; *Utinam filios hæreticorum*, &c. Would God we may kill the Children of Hereticks, and of all them that be deceived with Spiritual Arrows, that is to ſay with the Teſtimonies of Scripture. And with St. *Auguſtine*, *O ſi occidas eos gladio bis acuto*, &c.

Biſhop Andrew's *Sermons on Luk.* 9. 54, 55, 56. *pag.* 912. He puts the caſe; whether the Town of *Samaria* for not receiving Chriſt upon pretence he was not of their Religion might not be conſumed; but Chriſt ruleth the Caſe for the Town, that it ought not to be done. It was an Errour, this of the two Diſciples, we

ſee

ſee it plain by *Neſcitis*; but of it may well be ſaid that *Gregory* ſaith of another of theirs, *O ſalutaris error, &c.* Bleſſed Errour it was, for by it the World was rid of the like Errour ever after. For ſo long as this verſe ſhall ſtand in this Goſpel it will ſerve for a reſolution to this Queſtion. Any of his Diſciples may do that which they here would have done. This rebuke here of theſe will reach to all undertakers in the ſame kind; this *Non perdere ſed ſalvare* ſaves all our Towns, Cities and States from conſuming by fire, from any of Chriſts Company.

Item pag. 919. And where they move him *in ſpecie* for a deſtruction by Fire, he not content to deny that alone, denieth it *in genere*, not to deſtroy at all, neither by Fire, nor any other way. Here we have a caſe of Fire; will ye have another of the Sword?

St. *Peter*, St. *John* 22. 49. Shall we ſmite with the Sword? that he denies too: Out with your Fire *James* and *John*, up with your Sword *Peter*. So that neither by fire here, nor by Sword there, doth Chriſt like of theſe Motions. If ſo oft as Chriſt ſuffers indignity, fire ſhould come down from Heaven, *Domine quis ſuſtinebit? Pſal.* 130. 3. We were all in an hard caſe, *Jews* and *Samaritans*, yea Diſciples, yea this *James* and *John* and all. The *Samaritans* they received not Chriſt, let them be gone, burnt all. When he came to *Jeruſalem*, why, there he was murthered, worſe uſed then in *Samaria*; then we muſt call for more fire, *Jeruſalem* muſt be burnt too. Now for the Diſciples, it is true, they had received him; but when moſt need was, thruſt him from them, utterly denied, that ever they knew him: then we muſt trouble Heaven once more, and call for fire for *James* and *John* too: nay, then the World is at an end, *facti ſumus ſicut Sodoma, Rom.* 9. 12. all an heap of aſhes, if this Doctrine go forward.

Item, pag. 913. And for our comfort 'tis, that our Saviour Chriſt was none of theſe *Zelota*, but ſhewed himſelf on that ſide that enclined to Humanity and Peace.

King James *the Firſt's Speech to the Lords and Commons at* White-Hall, *March* 21, 1609. I never found that Blood, and too much ſeverity did good in Matters of Religion; For beſides that it is a ſure Rule in Divinity, and God never loves to plant his Church by Violence and Bloodſhed, Natural Reaſon may even perſwade us, and all Experience proves it true.

Bp. Bancr, *Upon his Majeſties retirement from* Weſtminſter. Sure

it ceaſeth to be Counſel, when not Reaſon is uſed as to men, but Force and Terrour as to Beaſts; to drive men, and compel them to aſſent.

Idem, Upon the calling in of the Scots *and their coming. Sect.* 11. Sure in Matters of Religion thoſe Truths gain moſt on mens Judgments and Conſciences, which are leaſt urged with ſecular Violence, which weakens Truth with Prejudices.

Idem, Upon the Covenant, Ejac. 2. Nothing violent or injurious can be Religious.

Idem, On the Rebellions and Troubles in Ireland, Sect. 12. O my God, thou ſeeſt how much Cruelty among Chriſtians is acted under the colour of Religion, as if we could not be Chriſtians, unleſs we Crucifie one another.

Dr. Chillingsworth, *chap.* 4. *Sect.* 16. Take away this perſecuting, burning, curſing, damning of men for not ſubſcribing to the words of men, as the words of God, *&c.* In a word, take away Tyranny, which is the Devils inſtrument to ſupport Errours, and Superſtitions, and Impieties in the ſeveral parts of the World, which could not otherwiſe long with-ſtand the Power of Truth.

Sir Robert Pointz *Vindication of Monarchy, pag.* 27. The Sword availeth little with the Souls of Men, unleſs to deſtroy them with their Bodies, and to make them deſperate, or diſſemblers in Religion, and when they find opportunity, to fall into Rebellion; as there are many Examples.

Pygot's *Abners Plea.* Shall we prove *homo homini lupus*, one man a Wolf to another, to hunt and to worry and to kill one another? It is againſt nature. It's for bruit beaſts that have no underſtanding to bite and tear, and gore one another; but as for men, they ſhould be Meek and Gentle, *homo homini Deus*, one man ſhould be Godlike to another, to help, and to defend, and to comfort one another. *Page* 46. Conſider that ſuch things will bring a ſcandal upon our Religion. The Kings of *Iſrael* were noted to be merciful Kings. And the Proteſtant Religion hath hitherto been noted to be a merciful, a peaceable Religion. —They are our Spiritual Brethren, our Chriſtian Brethren; and though nature cannot, yet Grace ſhould prevail with us, to return from following our Chriſtian Brethren, thoſe that profeſs the ſame Faith, and the ſame Proteſtant Religion with us.

King Charles *the Second, December* 26, 1662. 'Tis evident (*ſaid his Majeſty*) by the ſad Experience of Twelve Years, there

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is very little fruit of all thoſe forcible Courſes, that have been uſed.

Feb. 5. 1672. *The then Lord Chancellor in his Speech of his Majeſty* Charles the 2d. He loves not blood, nor rigorous ſeverities; but where mild or gentle ways may be uſed by a wiſe Prince, he is certain to chooſe them,—— And concludes that head thus; But His Majeſty is not convinced that violent ways are the intereſt of Religion or the Church.

Biſhop Gauden *of ſlight Healing*, *p.* 46. While men of the ſame Polity are like Pikes in a Pond, or Fiſh in the Sea, or beaſts of prey in a Wilderneſs, purſuing and devouring one another. While they have ſo little Equity, ſo no Piety or Charity to each other; but every party deſigns to ſubdue others, to ſet up it ſelf, and to oppreſs the common liberty, and publick welfare, what peace in Church or State. *Item p.* 25. When true Religion is either corrupted in its ſoundneſs of Doctrine, or overgrown by Superſtition, broken by Faction, or perſecuted by miſguided Zeal, *&c.*

Biſhop Tailor's *Advice to his Clergy*, *p.* 25. Uſe no violence to any man to bring him to your opinion, but by the word of your Miniſtery, *&c.* —— Conſtrain them to come in. *Rule* 28. Stir up no violence againſt them, but leave them if they be incurable, to the wiſe and merciful diſpoſition of the Law. *Idem*, if a man cannot change his opinion when he liſt, nor ever doth heartily, but when he cannot do otherwiſe, (*i. e.* through his own conviction) then to uſe force may make him an Hypocrite, but never aright believer.

Biſhop Saunderſon *ad Aulam Serm.* 3. *Sect.* 34. A ſad thing it is, and very grievous it is to the Soul of every good man, when in the Church, which is the houſe of God, Chriſtians that call themſelves brethren, fall foul upon one another, not onely girding at, and claſhing againſt, but biting and nipping, and devouring one another, as if they were bent to conſume and to deſtroy one another.

Biſhop Hackets *Serm. on Acts* 15. 39. *p.* 38. I have caſt my mite at this time into the Treaſury, to remind them who are of the ſame lot before Chriſt with *Paul* and *Barnabas*, to ſtop contentions, and as they dread the ſharp wrath of God to mitigate all ſharpneſs.

Doctor Barrows *Treatiſe of the Popes Supremacy*, *p.* 219. Men not to preſcribe to others or not to Perſecute for them. And *Unity*

of

of the Church annexed to it, p. 11. Who-ever therefore doth highly offend againſt Charity, maligning or miſchieving his brethren, doth thereby ſeparate himſelf from Chriſts body, and ceaſe to be a Chriſtian, and cites *St. Auguſtine de Bapt.* 3. 19. They that are enemies to brotherly Charity they are Pſeudo-Chriſtians, and Anti-Chriſt, they are ſeparate from the Church of Chriſt.

Doctor Alleſtries *Sermons, p.* 165. To deſtroy mens lives, or other temporal rights, on this account meerly becauſe they are Apoſtates, Schiſmaticks, or otherwiſe reject the true Religion, or Chriſt himſelf, this is that which Chriſt reproves here, telling them that would do ſo, *you know not what manner of Spirit you are of. Item Serm.* 9. *p.* 170. If mens falſe opinions make no parties, nor miſchief in the State, we are not to make them Martyrs to their falſe opinions.

Cauſes of Decay of Piety, p. 184. They know little of Ancient, and leſs of modern times, that are not acquainted with the mutual perſecutions, which almoſt all parties have alternately raiſed one againſt another among Chriſtians; Confiſcations and Baniſhments, Gibbets and Flames, Weapons, God knows, much too carnal for a ſpiritual Warfare; yet much more in uſe, then thoſe St. *Paul* recommends to *Timothy, Gentleneſs and Meek inſtructing of oppoſers,* 2 *Tim.* 2. 25, 26.

Dr. Stewards *Sermons on* 2 *Kings* 18. 22. *p.* 15. A caſe of Conſcience decided by our Saviours own mouth in St. *Luke* 9. *James* and *John* the two *ſons of Thunder* begins ſtraightway to ſhew their temper. What! not receive Chriſt, nor the Chriſtian Faith! Maſter, ſhall we command fire from heaven? Our Saviour replies, you *know not what manner of Spirit you are of*, ye underſtand not at all what it is to be a Chriſtian, I came not to deſtroy, to plant Religion in blood, no, I leave that to Turks and to Mahometans *p.* 16. Its not lawful by blood to bring in Chriſtian Faith: Its not lawful to plant a Church by ſuch force, nor is it lawful thus to reform it.

Doctor Henry Mores *Myſtery of Iniquity, p.* 546. The perſon I plead exemption for from any harſh uſage muſt be of a converſation blameleſs, of an unſhaken beleif in all the eſſentials of Chriſtian Religion, of impregnable Loyalty, &c. compliant with his Church to the utmoſt his Conſcience will permit. *Item p.* 543. That alſo is remarkable which *Biſhop* Jewel *in Defence of his Apol.* Notes out of *Chryſoſtom* in 19. *Hom.* on *Matth. Nunquid ovis Lupum*

per

per ſequitur aliquando, non ſed lupus ovem. Sic enim Cain *perſecutus eſt* Abel ; *non* Abel Cain. *Sic* Iſhmael *perſecutus eſt* Iſaac, *ſic* Judæi *Chriſtum, non Chriſtus* Judæos : *Hæretici Chriſtianos, non Chriſtiani Hæreticos. Ergo ex fructibus eorum cognoſcetis eos.* And ſmartly again in the ſame *Hom. Quem videris in ſanguine perſecutionis gaudentem, lupus eſt.*

Biſhop of Aſaph's *Sermon on November 5th.* 1680. *p.* 9. They give a ſtrong preſumption againſt themſelves that they are not truly Chriſtians. *Item p.* 20. Neither our Religion, nor our Church is of a perſecuting Spirit: I know not how it may be in particular perſons, but I ſay again, it is not the genius of our Church ; ſhe hath no Doctrine that Teacheth Perſecution. She hath not practiced it, as others when they were in the Authority. I thank God for it, and I hope ſhe will alwayes continue in that temper.

Doctor Tillotſons *Sermon on Novemb. 5th.* 1678. *Before the Houſe of Commons.* Where he ſaith upon our Saviours words, ye know not what manner of Spirit ye are of ; not that ſurely which my doctrine deſigns to mould and faſhion you into, which is not a furious and perſecuting and deſtructive Spirit, but mild aud gentle and ſaving, tender of the lives and intereſts of men, even of thoſe who are our greateſt enemies. *p.* 6, 7. *Item p* 30. True Chriſtianity is not only the beſt, but beſt natured inſtitution in the World, and ſo far as any Church is departed from good nature, and become cruel and barbarous, ſo far it is degenerated from Chriſtianity.

Mr. Hales *of Erring Chriſtians*; Wherefore if a perfect pattern of dealing with erring Chriſtians were to be ſought, there were not any like this of ours ; which as it takes not to it ſelf the liberty of cruelty, ſo it leaves not any the liberty of deſtroying their own Souls.

Doctor Caves *Goſpel Preached to the Romans, Serm.* 4. *p.* 89. 1680. Yea, ſuch of late hath been the tenderneſs and indulgence of our Gratious King and our Biſhops, that Mercy hath triumphed over Juſtice, and our Diſſenters have had more favour ſhewed them then the Laws allow : yet too many of them are as querulous and diſcontented ſtill, as ever, like froward humorous Children that cry, not becauſe of whipping, but becauſe they may not ſcratch their nurſes, and have their fooliſh wills in every thing.

Dr.

Dr. Burnet *Biſhop of* Salisbury *in his Remarks on the Methods for Converting of Prot. p.* 30. Cites *St. Auguſtine* ſaying, Let them exerciſe cruelty upon you, who do not know with what difficulty truth is found out, and how hardly errours are avoided; and let them exerciſe cruelty upon you, who were never themſelves deceived with any errour like that with which you (*i. e.* the *Manichees*) are now deceived.

Item, Exhortation to Peace and Unity, p. 15, 16. Violence alienates thoſe farther whom we ought to gain upon, and likewiſe increaſeth their party by the compaſſions of all good natured people, who are thereby firſt inclined to pity them, then to love them, and ſo the ſharpneſs of rigour inſtead of being a ſecurity often proves the ruine of thoſe who depend on it. *Item, p.* 29. I am ſure, we ought to carry it ſo towards them (*i. e.* the Papiſt) that it may appear we do not hate their perſons, and do nothing againſt them, but as we are compelled to it for ſelf-preſervation, and even in the hardeſt things that a prudent care of our own quiet and ſafety may force us to all perſonal ſoftneſs and gentleneſs towards them, is indiſpenſably neceſſary to ſuch as would ſhew themſelves to be truly reformed Chriſtians.

Dr. Haſcard *on Eph.* 4. 32. *And be ye kind one to another*, &c. *p.* 24. 'Tis not the nature of God willingly to grieve the children of men, and ſhall we pleaſe our ſelves with ſeverities? —— And muſt our dealings and converſations in rigours, in extremities, with our fellow Chriſtians, of the ſame ſtamp of nature and Religion with us, and ſo uſeful to us, be ſo far unlike to the methods of this mighty being?

True ſtate of Primitive Church, p. 8. As for thoſe who keep their erroneous opinions to themſelves, and onely refuſe to conform to the Churches eſtabliſhed Doctrine or Diſcipline, pardon me if I ſay that really I cannot find any warrant, or ſo much as any hint from the Goſpel to uſe any force to compel them; and from Reaſon ſure there is no motive to uſe force, becauſe (ſays he) as I ſhewed before, fear cannot make a man believe your doctrine, but only as an hypocrite profeſſes what he believes not.

Serious and Compaſſionate Enquiry, &c. It becomes a Chriſtian Magiſtrate who conſiders he governs Men and not Beaſts, to afford means of Inſtruction and competent time for thoſe inſtructions to take place: It hath always been found, that Force without Inſtruction hath been prevalent onely on the worſt of men. —When the

the Publick is ſecured, yet there is great ſcope for his Compaſſion; and conſequently it is the Duty of a good Magiſtrate to drive, as the Cattel can go, *pag.* 211, 212. Not to reſort to ſuch ſeverities, as are abhorred by all *Engliſh-men*, *pag.* 113.

Mr. Dodwel's *two Letters to Mr.* Baxter, *pag.* 216. You mean that all truly Pious and Conſcientious perſons ought to be treated with Candor and Reſpect before ſevere means be uſed, or that the uſe of ſevere means is utterly to be forborn, as far as may be, that is, as far as ſuch forbearance may be reconcileable with the publick Intereſt, which is to be preferred before the private of any perſon whatſoever; I could for my part heartily wiſh it were ſo too.

Kidder's *Serm.* 1 *Pet.* 3. 11. *pag.* 22. We Quarrel firſt, then we hate and when we are ſtrong enough, we perſecute each other.

Union of the Catholick Church, *pag.* 50. Men may make a noiſe with the *Odious* Names of Perſecutions, yet our Adverſaries of both the Extreams have little reaſon to object that, of which they themſelves ſtand ſo deeply chargeable, when in their power.

Principles and Practices of Moderation, &c. Theſe perſons (the Moderate Divines of the Church of *England*) are deſirous that Mercy and Indulgence ſhould be ſhown towards thoſe, whoſe Conſciences will not permit them to comply with their Governours in ſome things diſputable, judging it a piece too near of kin to that of the cruel *Procruſtes*, ever to endeavour to force others to be juſt of their pitch and ſize in Opinions, and to approve of their Sentiments.

Mr. Smythies *Spirit of Meekneſs*, *pag.* 68. As the *Galathians* were *overtaken in a fault*, *Galat.* 6. 1. So we muſt account them likewiſe who have diſſented from us. Men that are guilty of Errours of practice, they are wilful, for they know they are wrong, and yet they are to be treated with a *Spirit of Meekneſs*, that they may be made ſenſible of their wickedneſs, that they may be reclaimed without puniſhment by the Execution of Laws, if it may be effected; Much more then are others to be dealt tenderly with in their Errors of Judgment through weakneſs and inability of Mind, for which they are to be pitied.

Conformiſts Plea for the Nonconformiſts, *Part* 4. *pag.* 28. Whether men ſhall forfeit their Goods and Liberties, for a Diſſent in Religion, by any Goſpel-Rule, or Rules of Chriſtian Equity is a great Queſtion, and the Negative paſt doubt as yet.

Idem, Part 3. *pag.* 5. The men ſpeaking of Diſſenters are given to pray, hear Sermons, ſing Pſalms, and other pious Exerciſes, and live, if not better, yet no worſe than many that go to Church: People think and ſay ſurely, it is hard to drive honeſt Mens Cattle, ſeize their goods, break open houſes, for doing well.

Argument for Toleration and Indulgence in Difference of Opinion, Printed 1681, *pag.* 3. Inſtead of bearing and Indulging to compel a perſon to ſerve the Deity in a way againſt the light and apprehenſions he hath, is the greateſt Tyranny that can be; for it is to compel him to the doing of a thing, which on pain of Damnation he holds himſelf obliged not to do.

Item, pag. 5, 6. To be rigid and ſevere to others in matters of Opinion, is not to comport with the Golden Rule of all our Actions, preſcribed by our Bleſſed Saviour, which is *to do as we would be done unto.* Wouldſt thou be compelled thy ſelf to anothers opinion that doſt compel others. —Arguments and Reaſons (and not Capiaſſes and Impriſonments, Fire and Faggot) are proper means to effect it: Thus the Ancient Fathers in all their Apologies to the Heathen in defence of themſelves and the Chriſtian Religion ever pleaded.

Mr. Kettlewel's *Meaſure of Obedience, Edit.* 3. *pag.* 631. If we are rigorous and ſevere with our Brethren, God will be ſo with us alſo, and when he comes to judge us, we ſhall find as little allowance at his hands, as they have done at ours. For he ſhall have judgment from God without Mercy, who to men hath ſhewed no mercy: but if any man hath been merciful to his Brethren, God will be much more ſo to him. This will be the beſt Plea, that can be urged to obtain Mercy at Gods Hand, *Mat.* 5. 7.

Peace-

Peaceable Sentiments about Confeſſions and Articles of Faith.

Biſhop Davenant's *Letter to* Duræus: Unleſs the Forms of Publick Confeſſions be reſtrained to neceſſary and uncontroverted Doctrines, this miſchief will enſue; that many Learned, Pious, and peaceable Paſtors, will be excluded, and made unſerviceable to the Churches where they live; that therefore it doth behove the Rulers of the Church, as being conſcious of their own and of the infirmities of Mankind, to be cautious leaſt while they do require a too rigid, and exact Confeſſion, they ſeem to weaken that ſweetly neceſſary Communion which ſhould be among themſelves.

King Charles *the Seconds Declaration from* Breda: That none forfeit his Benefice that ſubſcribes all the Articles of Religion, which only concern the Confeſſion of the true Chriſtian Faith, and the Doctrine of the Sacraments.

Hiſtoria quinque Articularis, Part 2. *chap.* 8. *Cited by Dr.* Puller's *Moder. pag.* 127. The Articles of this Proteſtant Church in the Infancy thereof were drawn up in general Terms, foreſeeing that Poſterity would grow up to fill the ſame; meaning, that thoſe Holy Men did prudently diſcover, that difference in Judgments would unavoidably happen in the Church, and were loth to unchurch any and drive them off from any Eccleſiaſtical Communion for petty differences, which made them Pen the Articles in comprehenſive words to take in all who differing in Branches meet in the Root of the ſame Religion.

Out of a Letter of the Biſhops of Rocheſter, Oxford, *and St.* Davids, *to the Duke of* Buckingham, *Auguſt* 2. 1625. *Exemplified in* Heylin's *Hiſtory of Archbiſhop* Laud, *pag.* 131. The Church of *England* when it was reformed from the Superſtitious Opinions broached

and maintained by the Church of *Rome*, refuſed their apparent and Dangerous Errors, and would not be too buſie with every particular School point. The Cauſe why ſhe held this Moderation was, becauſe ſhe could not be able to preſerve any Unity amongſt Chriſtians, if men were forced to ſubſcribe to curious particulars diſputed in Schools. —— Some of them [*Montagues* Opinions] are ſuch as are fit onely for Schools, and to be left at more Liberty for Learn'd Men to abound in their own Sence, *&c.*

Biſhop Tailor's *Doctor Dubitant, L.* 3. *chap.* 4. *R.* 28. *Sect.* 8. No particular Church ought with rigour to require ſubſcription to Articles which are not evidently true and neceſſary to be profeſſed, becauſe in the Diviſion of Hearts that is in the World, it is certain that ſome good men may diſſent; and then either they ſhall be afflicted, or tempted to Hypocriſie, either of which if Eccleſiaſtical Laws be guilty, they are not for Edification, they are neither Juſt, nor Pious, and therefore oblige not—.

Doctor Stillingfleet's *Unreaſonableneſs of Separation, pag.* 9. In the Preface. If any Temper can be found out, as to the manner of Subſcription, that may give eaſe to the ſcruples of our brethren, and ſecure the peace of the Church; and this I ſuppoſe may be done by an abſolute ſubſcription to all thoſe Articles which concern the Doctrine of the true Chriſtian Faith, and the uſe of the Sacraments, [even ſo Biſhop *Bramhall* required of the Clergy in *Ireland*] and a ſolemn Promiſe under their hands or Subſcription of peaceable ſubmiſſion as to the reſt, ſo as not to oppoſe or contradict them, either in Preaching, or Writing, upon the ſame penalty as if they had not ſubſcribed to the 36.

I ſhall mention two or three of thoſe Teſtimonies referred to in the Preface about Ordination. Dr. Chillingſworths *Religion of Proteſtants, &c. Epiſt.* 1. *ch.* 6. *Sect.* 8. by way of Queſtion; whether any one kind of the external Forms of Church Government (*i. e.* by Biſhops or Presbyters) be ſo neceſſary to the being of a Church, but that they may be divers in divers places, and that a good and peaceable Chriſtian may and ought to ſubmit himſelf to the Government of the place where he lives, whoſoever he be. Which Queſtion (we are told in *Iren.* part. 2. ch. 8. p. 394.) according to the tenour of the reſt to which it is joyned, muſt as to the former part be reſolved in the Negative, [no one Form of Church Government ſo neceſſary but they may be divers in divers places;] and as to the latter in the Affirmative [*i. e.* That a peace-

peaceable Chriſtian ought to ſubmit himſelf to the Government which he lives under.]

Judge Hale's *diſcourſe of Religion* p. 11. That the Epiſcopal form of Government conſtituted in *England* is a moſt excellent Form of Eccleſiaſtical Government, and exceeds all others may eaſily be evinced; and that it is the beſt adapted to the Civil Government in this Kingdom is viſible to any intelligent perſon. And yet I do not think that the Eſſence of Chriſtian Religion conſiſts in this or any other particular Form of Government. —Though the wiſe and ſober ſort of Conformiſts know and profeſs this that a man may be a good and excellent Chriſtian under this Epiſcopal or any other Form of Church Government, *&c.*

Biſhop Carletons *Conſenſus Eccleſ. Cathol. contra Trident, prælectionibus, c.* 11. *de Eccleſia p.* 289. cited out of *Conf. Plea for the Non-Conformiſt, part.* 3. *p.* 36. It is the cuſtom of the Catholick Church, *ut Epiſcopi legitime ordinent, ſed ſi quis a Presbytero Ordinatus fuerit, ordinatio illa etiam vera eſt ex ejuſdem Eccleſiæ Catholicæ judicio. Idem. p.* 283. Ordination is not to be repeated, although it be diſorderly and out of courſe, any more than Baptiſm in the Catholick Church.

But further even they who have the internal call, conſiſting of good Learning, Knowledge in the Scripture, and are of a good exemplary Converſation, and moved by the Spirit, are not to be reckoned as Laymen, but next to Presbyters or Miniſters, according to the declared judgment of great and eminent Proteſtants, as *Conf. Plea for Non-Conformiſt, part.* 3. *p.* 37. Arch-Biſhop *Abbot* added this obſervation to the 9 Section of the 2d. ch. *de Circumciſione & Baptiſmo. Quæſtiones ſex diſcuſſa per* Georgium *Abbatium. p.* 109.

Martin Bucer ſaith in *Epiſt. ad Eph. c.* 4. That ſome of the Laymen were admitted to read and interpret the Holy Scriptures, in the Primitive and purer Church; which they ſometimes did perform in the preſence of the Biſhops; and nameth *Origen* and others. And ſaith he if any man add what the truly learned *Hieron Zanchius* ſpeaks indefinitely, —— When from the practice of the purer Church, they who were not in Holy Orders, did Preach the Goſpel. We anſwer there is a difference to be made between the ſimple Layman, or the common ſort to whom power is given in the Roman Church to Baptize, and them who are *inſtar Miniſtrorum Evangelii*; and who not only excel the common ſort of men, for their

their Learning in holy things, but are (or were) called by the ſpecial, publick and common Decree of the Biſhop and them ſet over the Congregation, publickly to interpret Scripture, And theſe, and not others the words of *Bucer* do note or point at, *&c. Iſtos ego non audeo ad ordinariorum, et vulgarium Laicorum conditiones revocare cum ad Presbyteros tam prope accedant.* I dare not bring down theſe to the condition of ordinary and vulgar Laymen, that come ſo near to Presbyters (or Miniſters) ſaith the Learned Abbot of this ſort. And whether *Tertullian* ſpeak of ſuch as theſe, that were permitted to Baptize, I leave to the Judgment of the Learned.

Biſhop Jewels *Serm. on* 1 *Cor.* 4. 1, 2. *fol.* 223. In theſe our days the Miniſters of God, and Preachers of his Goſpel are evil ſpoken of among all men; ſome ſay they are unlearned, they are Craftsmen. Some ſay they preach they cannot tell what. Let us examine and try their Doctrine with the touchſtone of Gods Word, and then be you Judges, if you ſee that we teach you nothing but the myſteries of God; that we diſcloſe to you the will of God, eſteem us to be the Servants of God, the Miniſters of Chriſt, *&c.*

This is but a taſte of what is referred to in *Iren. part.* 2. *ch.* 8. and in *Conf. Plea for Non-Conf. part.* 3.

Hearty deſires and Prayers for Love and Peace.

Biſhop Davenant's *Letter to* Duræus. That which all pious perſons are with fervent ſupplications to deſire they ought as earneſtly to endeavour after. Now who doth not dayly ſolicit God for the peaceable State of the Church, who doth not pray that all thoſe things which vex, diſturb or any way hinder the Edification of the Church, ſhould be removed: this was the wiſh of the Royal Pſalmiſt, and ought to be the deſire of Princes, Doctors and all Chriſtians; and ſurely what they ſincerely ſhould deſire they ſhould as ſincerely endeavour after.

Biſhop

Biſhop Hall's *Works*, *pag.* 426. Yea, let me beg peace as for Life, by your filial piety to the Church of God, by your love of Gods Truth, by the Graces of that one bleſſed Spirit, whereby we are all informed and quickned, by the precious Blood of the Son of God, ſhed for our Redemption be enclined to peace and Love, and though our brains be different let our hearts be one.

Eikon Basilik. *Upon the Treaty at* Uxbridge, *Ejac.* 1. Oh thou that art the God of reaſon and of peace, *&c.* Soften our hearts by the bloud of our Redeemer, and perſwade us to accept of peace with thy ſelf, and both procure and preſerve peace among our ſelves as Men and Chriſtians. Condemn us not to our paſſions. Clear up our underſtandings to ſee thy Truth, and encline all our hearts to hold the unity of the Spirit in the bond of peace. Give us that Charity which ſhould be among our ſelves, and beſtow upon us that peace which onely Chriſt our great peace-maker can merit.

Biſhop Salisburies *Exhortation to Peace and Union*, *p.* 34. Let us all reſolve to ſpend ſome portion of our time, at leaſt an hour every Week in earneſt prayers to him for the peace of his *Jeruſalem* among us, and for continuing our Religion ſtill with us. It is his cauſe and we ought chiefly to offer it up to him for his protection and defence; and if our ſins do not defeat our prayers, we may hope that a conſiderable number of ſuch Interceſſions will procure great bleſſings to us; eſpecially we having the aſſiſtance of thoſe who have taken Sanctuary among us.

Mr. Pygots Abners *Plea for Accommodation*, *p.* 15. Never leave wreſtling with the God of peace, by unceſſant and earneſt prayers, till he be entreated for the land to ſettle peace amongſt us, that the Lyon and the Lamb might lye down together.

Cauſes of decay of Chriſtian Piety, *p.* 419. Oh that we might ſee our impertinent ſtrifes ſuperſeded, and all moulded into the one Noble emulation, who ſhall faſteſt unravel his own miſchief, and promote that peace he hath hitherto diſturbed. This indeed were worthy to be the united deſign of all Learned men, and were it once ſo who knows how proſperous it might be, *Item p.* 227. Who knows what a powerful exorciſm the United Interceſſions of the Chriſtian World might have been, had we jointly deprecated our quarrels, God might have found a way to have compoſed them tho we could not.

Forms of Prayer upon the Faſt Day 22*d.* *Dec.* 1680. In the prayer for Union amongſt our Selves; *Bleſſed Jeſu, our Saviour*

and

and our Peace, —— Look down in much Pity and Compaſſion upon this diſtreſſed Church and Nation, whoſe bleeding wounds occaſioned by the lamentable diviſions that are among us, cry aloud for thy ſpeedy help and ſaving relief, ſtir up we beſeech thee every Soul of us carefully (as becomes ſincere Coriſtians) to root out of our hearts all Pride and vain Glory, all wrath and bitterneſs, all unjuſt prejudice and cauſeleſs jealouſie, all Hatred and Malice, and deſire of Revenge, and whatſoever it is that may any way exaſperate our minds, or hinder us from diſcerning the things that belong unto our peace.—— That as there is but one body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, &c. So we may henceforth be all of one heart, and of one Soul, cloſely united in one Holy bond of Truth and Peace, of Faith and Charity; and (ſo far as it is poſſible and an Union is attainable) with one mind and one mouth glorifie God.

Licenſed according to Order.

FINIS.

A Table of the ſeveral Heads.

ACknowledged by Conformiſts that there are Good and Worthy Men amongſt the Diſſenters.

Salvation for ſuch as are faithful in the common duties of Chriſtianity.

That Proteſtants are agreed in the main.

The Creed contains all Truths neceſſary to Salvation.

Conformiſts not forward in cenſuring men as guilty of Heretical and damnable Errors.

None to be ſhut out of the Church and denied Communion for leſſer ſins or Errors.

That our Love muſt be Catholick.

An Agreement of all Chriſtians in one Perſwaſion not to be expected.

Mutual Favour and Forbearance to be practiſed in our diverſity of Judgments.

Force and capital Severities, cenſured in matters of Religion.

Of Confeſſions of Faith, and their Articles, &c.

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